# A SEVEN-DAY CHURCH AT WORK

WILLIAM S. MITCHELL

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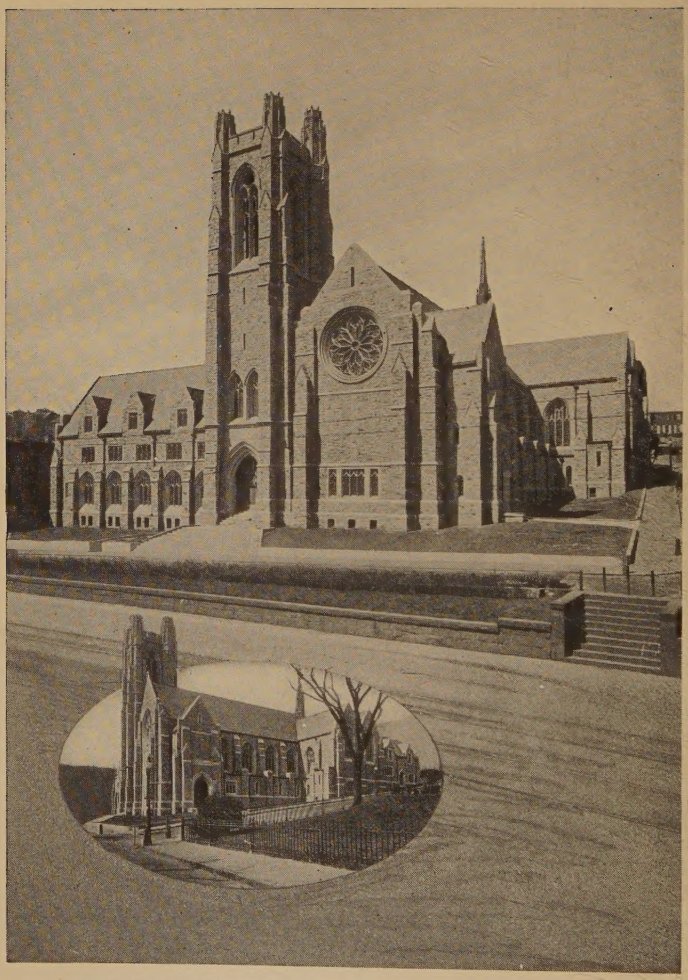

WESLEY METHODIST EPISCOPAL CHURCH

# A SEVEN-DAY CHURCH AT WORK

*The Story of the Development and Program of Wesley Church, Worcester, Massachusetts*

*By*
WILLIAM S. MITCHELL, D.D.
MINISTER

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TO

THE LATE EDWIN AVERY BREWER

WHOSE SYMPATHIES INSPIRED

AND

WHOSE VISION FORESAW

THIS CHURCH

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# INTRODUCTION

THOSE who are interested in the local church, laymen as well as ministers, will welcome this volume if they know about Wesley Church and its pastor, the Rev. William S. Mitchell. Wesley Church is a combination of two older churches which united to erect a new building. Dr. Mitchell was called to the pastorate in November, 1923. Ground was broken in 1925 and the new edifice, representing an investment of $1,100,000, was dedicated on May 8, 1927. The development of the organization has been as rapid as the building enterprise. Wesley Church represents possibly the last word of Methodism in local church building, program and organization.

Dr. Mitchell came to the pastorate in Worcester after twenty years' experience in important and difficult city churches and a brief period in the faculty of the Boston University School of Theology. During these years he has been a student and insti-

tute lecturer from coast to coast on the problems of the city church. He has a rare combination of gifts: preacher, pastor, administrator, social worker.

Wesley Church has much to contribute to the student of local church building and work. It should be a truism by now, that before building and before completing plans for a building, churches should make a population and social survey of the parish, forecast population and growth of the church for at least ten years, and visit other well-managed and well-housed churches. Wesley is one church for such an itinerary. The provisions and adaptations of the building for worship, religious education, social gatherings, recreation, pageantry and community work are admirable. The educational equipment is distinctly original. The treatment of the chancel and the use of symbolism in worship are an ideal solution for a non-liturgical church. The organization of the staff, the management and uses of play, the handling of ministries of kindness, the use of casework methods for spiritual as well as social work, are well worth study.

This church also illustrates the type of church that is rapidly developing throughout the country: the large unit; the staff as distinguished from the single pastor, making specialized ministries possible in education, recreation, club work for children and young people, social work, music and visitation; the church which fuses spiritual ministry and social service; the church which is open every day and evening of the week with functional ministries.

It also illustrates the thrilling and heartening adventure which is going on in local churches in literally thousands of communities. The people at large and the daily press know little about them, else there would be less pessimistic writing about the state of the evangelical churches. They see perhaps in their own community splendid examples of faith and enterprise, revealing spiritual vitality, but they know little or nothing about the rest of the country. One must go about to see that.

This brings to the fore a supreme fact in religious work: that the local church is the most important enterprise of the

Church. Upon its vitality and management depend everything else—religious nurture of youth, evangelism, missions and the church's contribution to national life. I marvel that the denominations do not give more help to their pastors in their parish problems. They are led astray by the use which must be made of local churches for denominational causes. But the latter depend upon the strength of the local churches, their successful management, their constant adjustment to the changing life of their communities.

A tremendous reorganization and consolidation of the local churches of Protestantism is taking place. On the whole it will make for greater power and greater spiritual and social values. The extraordinary fact is not disintegration but re-integration.

WORTH M. TIPPY

*Federal Council of the Churches of Christ in America, New York.*

# I

# WHY A SEVEN-DAY CHURCH?

# *A SEVEN-DAY CHURCH AT WORK*

## I

### WHY A SEVEN-DAY CHURCH?

THE very phrase, "a seven-day church," is intriguing and challenges our curiosity. Why should a church be put upon a full-time basis? The church with which most of us are familiar is the conventional religious institution with a minister, perhaps with a deaconess, visitor or pastor's secretary, carrying on two services of worship on Sunday, morning and evening—if the evening service has survived; a church school, usually of the old Sunday School type; perhaps a young people's society, some form of missionary organization for women, a Ladies' Aid Society for the material forms of women's service; possibly a club or Scout Troop, and a midweek prayer service—a dwindling group of the more saintly of the congregation, at once the despair and reliance of the preacher in spiritual matters.

During fully half of the week, the church building is closed and dark. Such is the institution which for the last hundred years has been serving God in the towns and cities of America.

But something has been happening during the last fifty of these years. America has become urban rather than rural. Villages have become towns, towns have become cities, and cities have marvelously expanded into the great metropolitan centers of to-day. From abroad hordes of foreign folk have poured into our industrial centers to occupy great sections of the city area with what are practically foreign cities, speaking a foreign tongue, with foreign-sounding names over the shopdoors, with the transplanted customs, habits, institutions and ideals of the particular land from which they come. In addition, other masses of the older American stock, drawn into the whirlpool of the great city from the small towns and country round about, have come, dislocated from the older, simpler life, their ties with its traditional institutions broken; drifting, anchorless folk, owning no property, moving from

tenement to tenement, from apartment to apartment each moving-day.

Before the invasion of these thronging masses the original families are being driven out, those who are fortunate selling their ancestral homes for the fabulous prices which business is willing to give for sites now within the down-town area. These, with the profits from the unearned increment which the city's growth has brought to their former properties, move out into the choicer suburbs and build new and statelier mansions. The ones less favored by fortune cling to their old homes, now overshadowed by tall office buildings and apartments, frequently in the rear of shops that now stand in their former dooryards, and, lost in this new population, sink miserably into genteel poverty, having lost the initiative to better their conditions.

In the meanwhile the new forces of modern America are playing their part in the changes constantly going on in this milieu of life. Rapid transit and cheap fares have spread out the city's area to an unbelievable extent. Real estate operations are continu-

ally tempting the restless and prospering from one section to another, while the commercialized amusements of the theater, the motion-picture house, the dance hall and arena are centering interest, attraction and excitement in the white-light areas of the down-town. These have taken the place of the simpler amusements of an earlier day, which largely centered in the home. In the terms of the old American ideal it might almost be said that there is no home any longer, for these city dwellers are packed into tenements, if poor, or into apartments, if rich, and these have rapidly become merely places where men, women and children sleep.

Modern life is lived at high pressure, even in the suburbs. Business, with its fearful drive and inexorable demands; the nervous intensity of modern social life, with its ceaseless round of entertaining; the claims of the club, whether city, country, golf or motor, and the ever-ready motor-car waiting to carry us hither or there, whether we be young or old, at dizzying speed such distances as our grandparents would have con-

sidered incredible—all these have practically destroyed the old, simple, wholesome family life of the past. In addition, the rapid process of Americanization, under the forced draft of opportunity, universal education, and rapid gain in wealth, has continually swept the streams of ascending life out of the slums, the tenements and the foreign sections into those but yesterday occupied by the older aristocracy. These half-Americanized families become the neighbors of the older stock, with the inevitable acquaintance, friendship and intermarriage of their children, and the resulting conflict, or surrender, of the traditional ideals they bring to the altar, and the consequent paganizing of the newly established home.

All this, with the increased complexity of living and the feverish speed and excitement of modern city life, has very definitely affected the church in the city, and its program. That older, traditional church, with its part-time program, fails to meet the needs of the new day. It is out of these new conditions the Seven-Day Church has arisen.

Its direct ancestor, undoubtedly, is what

we called twenty-five years ago the "Institutional Church."

The institutional church was primarily the outgrowth of the purpose to serve those congested masses of population in the poorer sections of our cities with the facilities of the club, the manual and trade school, the gymnasium, the amusement hall. The church was ordinarily the surviving or abandoned structure of the retreating religious forces which no longer were able to cope with the new population on traditional lines. Wealth, either of the withdrawing parish, or the gift of interested and philanthropic individuals, made possible costly institutional buildings, staffed expertly like a modern Y.M.C.A. or Settlement House, to which the religious program was only incidental.

The success of this form of institution and the failure of the old traditional program led certain progressive ministers to adopt and adapt the institutional methods to the service of the church in more fortunate neighborhoods, in the down-town and middle-class territory. The success of such experiments has led to the extension of these

methods until the modern church everywhere is making use of them to some degree. With the dawn of our modern period of church building, and the erection of costly and strategic structures in our modern cities, the hard common sense of Christian business men has recognized the folly and waste of such properties lying idle for fully half the week. Applying the methods of their business world to the business of religion, they have sought to discover new uses which the church might make of its buildings—uses that would justify the investment which has been made in them.

The Seven-Day idea, in connection with Wesley Church, Worcester, Massachusetts, goes back largely to the vision and the practical common sense of a few men who were closely associated from the beginning with the responsibility for determining the character of the new church and the nature of its building and equipment. Doubtless the chief of these were Mr. Edwin Avery Brewer, to whom this book is dedicated, and his son, Mr. Howard D. Brewer, who

has so wisely carried out the ideas of his father.

The elder Brewer was a druggist whose ability and energy in his own field had resulted in the expansion of a small corner drug-store into a commanding business institution, both wholesale and retail, with ramifying interests reaching far beyond his local city. The same farsightedness was applied to his church and its plans. With deep sympathy for youth, and free from the conservatism which is afraid of the unusual and the untried thing, he was ever seeking new means and methods which would better serve his church and its ministry to the community. The first motion-picture machine ever installed in a Worcester church was his gift to Grace Church, the congregation to which he belonged. In the Rev. Berton L. Jennings, the pastor of this church, he found a leader of sympathy and understanding, willing to work helpfully with him in the developing of a service program. Large place was given to pageantry, and the closing of the old Laurel Street Church, in the near vicinity of Grace Church, and the

THE CHANCEL

uniting of its membership with that of Grace, made possible the utilizing of this building for a community center serving not less than twenty different nationalities. Here two workers developed a program of club work, recreation, and health service, with clinic and dispensary, which splendidly served this community for a number of years.

The sale of the Grace Church property and the determination to erect a fine modern structure brought the problem of the contemplated program to a sharp focus. Five dominant ideals stand out in the prospectus that was issued by Grace Church in connection with this contemplated enterprise:

1. The dignity of worship.
2. A broad Christian education.
3. Physical development as a character maker.
4. Service through sociability.
5. Community service.

These ideals determined the architecture, the plans of the proposed parish house (which became the memorial of Mr. Edwin Avery Brewer who first suggested it), the

scope of the program of church activities, and particularly the idea of unselfish service to the community.

In the meantime, in Trinity Church, the other party to the merger creating Wesley, a similar process was going on. This church, a fine, deeply spiritual congregation, had followed more closely the old traditional program. But it discovered that it was steadily losing its young people and in danger of becoming entirely a congregation of middle-aged folk. Under the leadership of Dr. J. E. Wagner, a progressive, forward-looking pastor, a young theological student was secured to act as Director of Work with Young People and Choir Director. Fresh from college, with the prowess of a brilliant athletic record behind him, this young man speedily gathered about him the stars of the local high schools in basket-ball, baseball and track events, while the attractive recreational program of hikes, outings, swims, socials, which he put on, drew young people from the length and breadth of the city. Worcester has a large foreign population, chiefly Swedish, French, Italian, Finnish

and Armenian, with a goodly sprinkling of English, Scotch and Nova Scotians. These young people, drifting away from the foreign-speaking churches of their parents, were attracted and quickly filled up the seats of a chorus choir of nearly two hundred, which became the base for the entire young people's program.

In the meantime the first steps toward the building of a larger administration program were taken. The Ladies' Aid Society was divided into geographical groups, with their own officers. A modern church office, equipped with files, typewriters, telephones, a printing multigraph (which printed the stationery, calendars and a weekly paper for the church), supervised by a full-time church secretary, came into being. For years one of the finest programs of social service had been carried on in this church by its deaconess, Miss Bessie Carty. During war times Trinity House, under her direction, had housed more than sixty girls employed in the various industries. A fine ministry to the sick, the aged, the shut-ins and the unfortunate had been carried on by this same

worker. Wisely the energies and sympathies of the rapidly growing group of young people were directed toward this field of service, and the funds required for such ministry were very largely raised by them. The plans of Grace Church to build challenged the same ambition in Trinity. This was hastened by the plan of the city to take part of the property of the latter church to widen a street sadly needed for a thoroughfare.

The far-sighted wisdom of the Trinity pastor, immediately seconded by the pastor of Grace Church, saw that two competititive building enterprises, together with their consequent plans for increased staffs and enlarged program, would mean not only unnecessary competition, but the burdening of each congregation with the cost of an expensive building and the duplication of workers. After long consideration it was determined to unite Trinity and Grace Churches to form a new and larger congregation to be known as Wesley, and to proceed to the building of a church and parish house in which the united programs of the two former churches might be expanded into

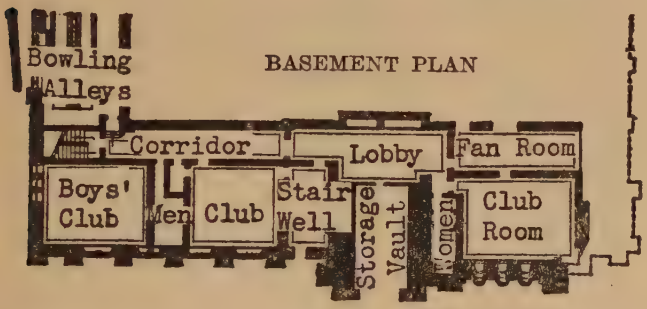
the full seven-day program which had been contemplated. The two pastors, the Rev. Berton L. Jennings and Dr. James E. Wagner, unselfishly resigned from their respective pastorates that the new united church might call to its leadership a new pastor, with no previous relation to either congregation. Dr. William S. Mitchell, of Calvary Church, Philadelphia, was chosen as this leader and came to take charge of this enterprise the first of December, 1923. A series of important city pastorates in strategic and differing fields through a ministry of some twenty years had fitted him in experience for this new venture. A student of the city church in all its phases from his seminary days, he had made himself known throughout his communion first as an authority on work with boys and men, and later as an expert on the city problem, being known from coast to coast as a summer institute lecturer on this subject and a frequent contributor to the church press. A period in the chair of Evangelism in the Boston University School of Theology and summer teaching in Garrett Biblical Institute, Evanston,

Illinois, had contributed another phase to his preparation.

The new structure of Wesley Church was dedicated on May 8, 1927, and the new program which is discussed in the following pages was inaugurated at that time. The building is a magnificent cathedral-like edifice of Gothic architecture, designed by Coolidge & Carlson, architects, of Boston. It is constructed of Weymouth granite, and combines the church and parish house under one roof. The church is a majestic and impressive house of worship, with moulded arches and sturdy piers dividing the aisles from the nave. It is cruciform in shape, with balconies in the transepts, and with a beautiful chancel centering in a superb altar of Sienna marble, supporting a beautiful gold altar-cross, and backed by a finely carved reredos of oak, with a chancel window thirty feet in height and sixteen feet in breadth towering above it. A simple sanctuary lamp is suspended in front of the altar, symbolizing the Presence of God. The choir stalls are on either side, a richly carved pulpit on the right and lectern on the left. The carvings in

the church are by Andrew Dresselley, pupil of the famous Kirchmeyer. Nave, transepts and three balconies seat 1,600 worshipers.

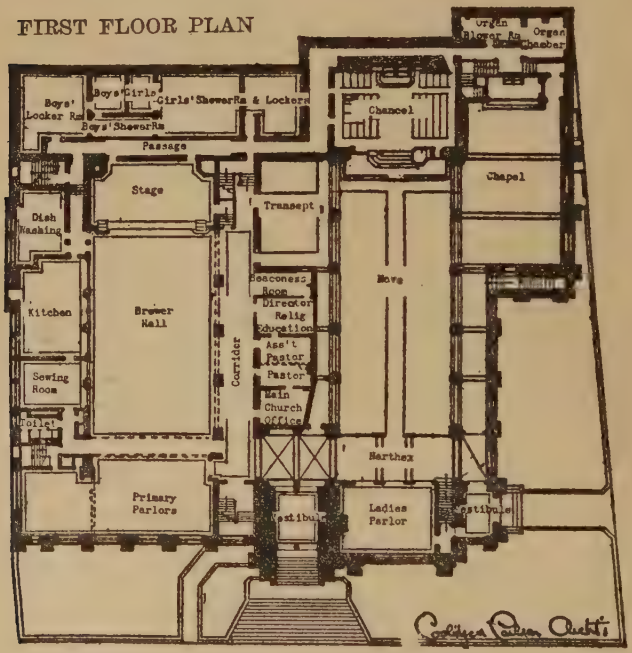
The Edwin Avery Brewer Memorial Parish House adjoins the church on the south but is separated from it by a fire-wall and an air-well, all openings between being fire-




proof. The entrance to the institutional building is through the main portal and the narthex. The basement is occupied by three club rooms, the bowling alley, a kitchenette, lavatories for men and women, and a large corridor used as a check room for large assemblies. On a still lower level are located the coal bunkers and boiler room.

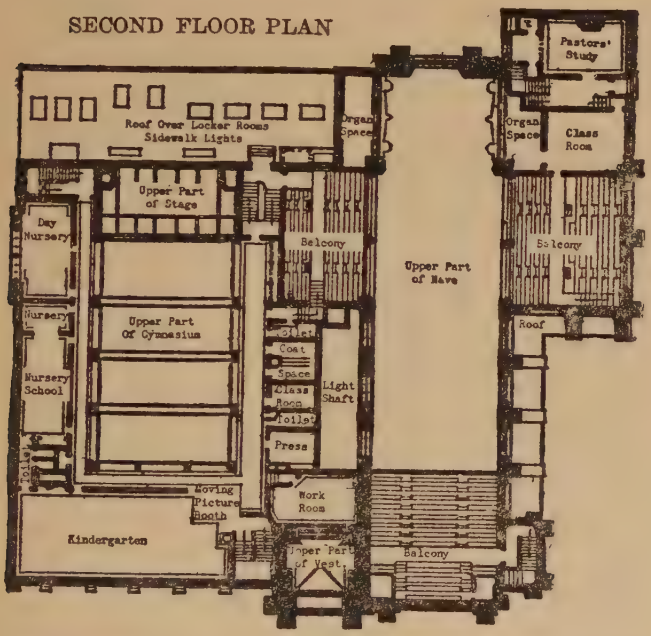
The first floor of the parish house is taken by the primary parlors, two delightful

rooms, separated from the large social hall, Brewer Hall, by folding doors, permitting their inclusion in its space when desired.



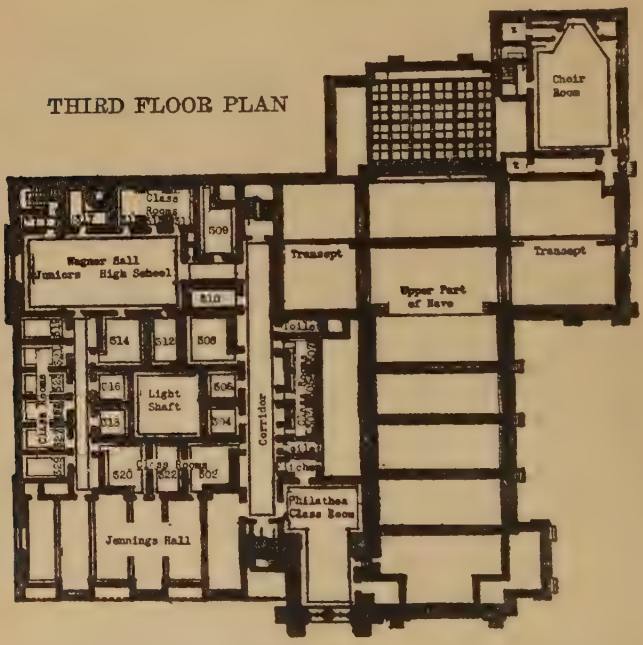

This hall is two stories in height, equipped with a handsome stage hung in velvet and equipped with lighting effects equal to those of a professional theater. It is used as the banquet room of the church, as a social and

entertainment hall, and as a gymnasium. When used for the latter purpose great nets protect the ceiling and walls. The shower




and locker rooms are in the rear of the stage and are likewise used as dressing rooms for men and women in the dramatic work of the church. Adjacent to Brewer Hall are the kitchens, serving room and pantry. The cor-

ridors of the second floor furnish the balconies of the hall. Here are located the day nursery, the nursery school and the kinder-




garten departments of the Church School. In addition there are two class-rooms, lavatories, and the work-rooms of the Wesley Press, the church printing plant. The third floor is the main educational part of the

building, with twenty-three class-rooms, two beautiful chapel-like assembly halls, two kitchenettes, the Church School Teachers' and Workers' Library, and lavatories. The Philathea Parlor is also on this floor. The main offices of the church are located on the first floor between the church and Brewer Hall. The Church Office proper fronts the main portal with a desk after the fashion of the usual Y.M.C.A., and with a secretary always in charge. The offices of the minister, associate minister, and director of young people's work are immediately back of the main office, giving ready access to these workers by those seeking them. Other rooms in various parts of the building are the ladies' parlor, a beautiful room splendidly furnished, immediately across the narthex from the church; an adult class-room, the minister's study and the music studio. Ample parking space in the rear of the building, together with additional land, provides for future expansion.

Worcester, the community which this church is to serve, is a modern New England industrial city with very diversified manu-

factures, a city of culture and of unusual interest in music and art. The Worcester Art Museum is known around the world. The Worcester Historical Society is another widely known institution. Two colleges, Clark and Holy Cross; a technical school—Worcester Polytechnic—and a State Normal School make up Worcester's institutions of higher learning. As Worcester is the heart of the Commonwealth of Massachusetts, so Wesley is at the heart of Worcester, in the very center of the great Protestant population of this city. Its membership of 2,500 and its constituency of 3,500 more are scattered over not only Worcester but its six surrounding communities. Worcester's population of some 200,000 makes it possible for a single church down-town to serve a vast citywide parish without sacrificing claim to any of its adherents. This is the setting for the Seven-Day Program to be described in the next chapter.

# II

# BUILDING THE PROGRAM OF SERVICE

## II

### BUILDING THE PROGRAM OF SERVICE

OVER the great main portal of this church appears the following inscription in uncial letters: "WESLEY METHODIST EPISCOPAL CHURCH—TO THE GLORY OF GOD AND FOR THE SERVICE OF MAN." It is the soul of this institution which is speaking, the great dominant ideal about which its whole program of activities and service has been built. These words are the key to the purpose and the meaning of this great structure, which is valued at not less than $1,100,000. They explain why the new church building is where it is—at the very center of the city's downtown district—rather than in some beautiful residential center. It is supremely here, in the thick of things, to serve! Worcester very early dubbed it "The Cathedral," from the beauty and impressiveness of its architec-

ture, but some one has better expressed it as "The Cathedral of Service"!

Wesley is fortunate in an unusual breadth of social sympathies, which welcomes to its doors the widest possible range of folk, the poor as well as the rich, the ignorant as well as the educated, those of differing color, class, social position. Its membership ranges from the millionaire to the poorest of the poor, from the veteran of the business world to those young people who have just put their untried feet on the first round of the ladder of success. It is sometimes said of it that "Wesley is good enough for the richest and not too good for the poorest!" Its great men's club, the Men's Union, is popularly known as "Every Fellow's Club," and is open to any man in the community who is decent and respectable.

Following its ideal of service to the community, the beautiful Northridge Memorial Chapel has been placed absolutely at the community's service for funerals and weddings. Any one in the community, without restriction of creed, race or color, may be buried from this chapel or married in it,

with the privilege of bringing his own clergyman, priest or rabbi, and this without fee or charge for such use, save a nominal sexton's fee where much service is required. Already the chapel has become the "Little Church Around the Corner" for Worcester, more weddings occurring here than anywhere else in the city.

Another distinctive form of community service is that rendered by the Wesley Day Nursery. For years a devoted woman, Mrs. Flora Moffatt, had given her service to the cradle-roll group of the church. She had remembered the babies, cared for them, prayed for them, served them; but always she carried in her heart a dream that sometime it might be possible to open a nursery for the care of little children while their mothers shopped, attended meetings, or worked in the church kitchen. From her long and intimate knowledge of the homes of these little children she was familiar with the needs faced by many mothers newly moved to the city, knowing no one with whom they might trust their chil-

dren while attending to many a necessary errand down-town. Her dream on their behalf has come true in the new Wesley Church: a delightful, sunny room on the second floor of the parish house, furnished with cribs for tired little children, a play-yard for the toddler, toys of every description from the rocking-horse to dolls, conveniences for washing little hands and faces soiled in play, beautiful pictures to open childish minds with curious questions, a cot for a tired mother, rockers for mothers and attendants, and a smooth linoleum rug on the floor with no deep, treacherous tuft to trip little unwary feet. This nursery is open every Thursday afternoon and Sunday morning to any who may wish to make use of its service; and, like all other service activities of Wesley Church, this is given without restriction in the matter of membership, creed, race or color, and without fee. The devoted woman before referred to donates her service in unselfish love for these little children. It is so this church is making good on its motto over the portal.

## Social Service Program

The Social Service program of Wesley Church is built squarely upon its deaconess ministry, from which it has grown. Miss Bessie Carty, the worker who heads it, is a licensed deaconess of the Methodist Episcopal Church, who has spent most of her years as a deaconess, first with the old Trinity and later with the new Wesley Church. She is a thoroughly experienced social worker and in close touch and cooperation with the various social and philanthropic agencies of the city.

The needs which continually present themselves in the life of the large city church are innumerable. There are always those families which are on the verge of destitution, sometimes through their own unwisdom and ignorance and waste, but more frequently as a result of age, accident, illness and misfortune, which quickly exhaust the scanty savings put aside for such days and create conditions demanding the assistance of others. There is no more Christlike ministry than this to fellow-members in Christ's

Church. If the assistance so cruelly needed can be given without pauperizing the recipient, it is indeed the very expression of that Christian brotherhood in which all believe, but which is so seldom seen. Modern industry, with its changing fortunes, its shutdowns, its strikes, its wage cuts, its pressure, is responsible for many of these demands. If work is scarce, if industrial depression is widespread, there is need for very definite assistance in landing a new job. Without formal organization this deaconess is in continual touch with large employers of labor, and places monthly numbers of men. Passing emergencies in the homes receive such assistance as seems wise. Sometimes this is in the form of loans, more frequently in outright gifts. Of course, there are innumerable claims that could not possibly be justified—the attempts of professional beggars to obtain the help which their own efforts should have procured for them. These cases are winnowed out and given short shrift.

If unemployment and financial reverses furnish the largest number of cases, then old age, sickness, infirmity form a close second.

It is the social worker who knows best the fearful wastage in human life and energy resulting from our modern high-speed methods of industry and commerce. As middle age comes on, the first breaks begin to come among the men who toil at the heavier tasks. Many of our industrial organizations count a man old and worn out at fifty in their field and will not employ a man over forty.

After these men of the shop and factory and mill and mine come the women employed as salespeople, clerks, stenographers, etc. These begin to lose their energy and skill after forty. They are fixed in their methods and unable to keep up with the demands of new days. Inevitably they fall behind, then slow down, and soon their continued employment is impossible. Unless friends or relatives are ready to offer a home to such women, they are in danger of becoming a public care. Few are able to save enough to support them through their remaining days. Panic-stricken, fluttering in fear from position to position, each less in pay and promise than the one before, they form one of the pitiable groups of our modern society. Here

the clear-headed service of such a friend as this deaconess is invaluable. Many a problem has been solved and many a tragedy spared by the knowledge and connections making possible a real solution for that which seemed utterly unsolvable.

The aged couple fallen upon evil days, without means, friends or children to offer them a home, present one of the heartbreaking problems which must be met. For several years the young people of the church, under the deaconess's direction, have kept several old couples out of the poor-house, with a roof over their heads and plain food, if not dainties on their table. These same young people do not forget their aged friends when birthdays and holidays come round. A Christmas party for the shut-ins, a summer outing for these folk and the home department of the church school, make bright the long and rather dreary days. One summer the gracious hostess of Mr. Ford's beautiful old Wayside Inn opened its hospitable grounds to this company, and, in addition, served delicious tea and sandwiches on the lawn under the great elms. It is safe

to say that that particular group of old people will never forget the experience.

Because many of these aged folk, and those ministering to them, are deprived of the regular preaching services of the church, a mimeographed copy of one of the Sunday sermons—at the suggestion of the deaconess—is mailed weekly to them. Stencil and carbon are cut at the same time that the preacher's sermon is being typed, and so several hundred enjoy the message they could not hear. It has been discovered that each of these copies sent out traverses a circuit of its own and is read by a score or more before it is returned to be sent out again to jails and lumber camps to continue its ministry. Some of these copies have wandered far, one even across the sea to Ireland, whence came a letter asking for the continuance of the service. This Sermon Service is known as *The Wesley Pulpit* and is mailed to any address in America for $3.50 annually.

Much of the service rendered by this fine Christian worker is to foolish girls who have gotten into trouble. Womanly counsel and wise guidance carry them through the vari-

ous trials of such an experience and many a reckless girl has been saved from a life of shame because this strong friend saw her through.

The sick are continually with one in the large parish, in home, in hovel, in the hospital ward or quiet room. There is never a sick person in Wesley Church who does not receive some cheery, helpful card from the young people to warm the heart and to quicken the hope. For one following these reminders of sympathy and love and remembrance, their value is beyond calculation. Few things so emphasize the family relation of church membership or so warm the most indifferent heart. For the aged, on their birthdays there are flowers to cheer and other presents to make them happy.

The modern home is continually menaced in the flux of modern life. Marital infidelity, the strain of insufficient income and quite frequently of extravagance and folly, the misunderstandings and quarrels which grow into broken homes, are forever the harassing problem of more families than we know. These problems lead the deaconess from the

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home and church to the lawyer's office, into the private room of the judge, and not a few times to the prison and jail. Differences are patched up. Finances are straightened out. Rebuke and advice are generously but frankly administered, and not a few homes saved. The resulting acquaintance with lawyers and judges, with sheriff and turnkeys and probation officers, makes increasingly possible the solution of future troubles.

In 1926 the Worcester Good Will Society was formed under the auspices of Wesley Church. Following the program so splendidly carried out by Dr. E. J. Helms at Morgan Memorial, in Boston, a storeroom was opened in a rented ground-floor apartment on a strategic street, and bags distributed among the friends and members of the church for the collection of cast-off hats, shoes, clothing, and other bulkier articles, such as stoves, old furniture, etc., collected by truck. These articles were placed in condition for sale to the poor, the clothing cleansed and patched, the furniture mended. All profits were turned back into the business to pay the manager of the store, rent,

cost of trucking, and such labor as was required to put these things in condition. A colored woman was discovered who possessed unusual executive ability and who has been the manager of the store from its beginning. The service rendered in this way has been very helpful indeed. This also was under the deaconess's management with a standing committee of men from among the officials of the church.

During the writer's pastorate in Plymouth Church, Buffalo, we found that our business girls down-town were lunching, business-girl fashion, upon éclairs and candy and the like, and in addition had no pleasant place to eat because they could not afford the prices of the better-class restaurants. We secured the attic room of the Y.W.C.A. for a noontide each week and arranged for the furnishing of a nourishing meal at nominal prices from the Association Cafeteria, to be served by a committee of ladies from the church. Each week a speaker, a singer or an instrumentalist was on hand to add to the interest of this break in the week's round. Girls brought their friends

and in pleasant surroundings spent their nooning and went back refreshed and rested to the remainder of the day's work.

In the immediate vicinity of Wesley Church there are thousands of employed girls in various industrial establishments. With the idea of serving these, a Thursday Noon Cafeteria Service was inaugurated by the deaconess, with the assistance of the young people and a number of the church ladies. Beautiful Brewer Hall, light, airy, comfortable, made an admirable dining-room, while the wholesome, home-cooked food at moderate prices swiftly became known to many in the down-town district. An additional feature—a delightful half-hour organ recital, open to all who cared to come—drew others. One young woman employed in a neighboring institution said gratefully at the summer's end: "The only vacation I've had this summer has been the Thursdays at Wesley Church!" Truckmen, in their leather coats, parked for a few minutes and came in to enjoy the music. Shoppers planned to take their noonday meal at the church and to share the noontide pro-

gram. Even business men, on Thursdays, left their familiar haunts that they might combine good food at reasonable prices and the beautiful, restful half-hour in the church, with the inspiration furnished by the great organ.

One of the interesting by-products of this social service program has been the Wesley Book-Store. With the purpose of serving a large number of people with a dependable book-service, thus carrying out in a modern way the old-time service of the Methodist itinerant and his saddle-bags filled with good books, a fine roomy bookcase was installed in the church offices and an arrangement entered into with several large publishers to display a carefully selected assortment of their books, with the privilege of returning the unsold stock from time to time. A display always in sight keeps books before the attention of the congregation, and the sales aggregate a considerable amount each year. In no other way can the best religious books be so brought to the attention of those who ordinarily have no means of even hearing about them. The office secretary handles the

sales, and all profits are turned back into the social-service work.

The funds for this work are raised in a variety of ways, enlisting the effort, energy and interest of numerous groups of young people under the direction of the deaconess. Special offerings are received at Thanksgiving and Christmas for the baskets for the poorer homes. The loose offerings received on Communion Sundays go to make up the Church Welfare Fund, which must be reserved for emergency use for the members of the congregation. The larger Social Service Fund cares for the innumerable charitable demands which are legitimate but not claims through membership, as well as bearing the heavier burden of support and housing for the elderly. A much larger service is rendered through the close association with the various city charity and philanthropic organizations, institutions and boards and homes.

In this legitimate way the community funds, raised for general need, are made to carry those burdens which rightfully belong to them, but which come to notice through

the church channels. Old people are assisted to find the right institution, and in case of poverty and friendlessness the way is opened for their care. Careful check is kept on all charitable cases to avoid duplication. Chronic dependents are given assistance which will help to put them on their feet rather than pauperize them. One such family, a care for years, is to-day, in the second generation, a self-respecting, self-supporting group of men and women, with comfortable homes, fine community standing. One member has put himself through college. Others have made a distinct success in their business positions. It is definitely a case of social reclamation.

One of the most interesting phases of this varied service is that rendered to the young people of the church and community in opening the way to college and to means of support through those trying years. When the assistant pastor of the old Trinity Church, the Rev. Robert Hartley, came to that congregation to begin his work with young people, he found almost a total dearth of interest in college education. With four splen-

did years of college athletics behind him, he won among the very first the leading athletes of our local high schools. Soon he had these young men looking forward to college, using the lure of their athletic prowess to turn their attention toward a better preparation for life. From this New England city, in a single year, eight young men matriculated at Ohio Wesleyan University, Delaware, Ohio, a school practically unknown before in their home city, and to this day there is a creditable delegation from Worcester in that school.

It became the ambition of this group of young people to go to college. There were many problems of conditions, courses and credits just missing entrance requirements, as well as problems of personal finance. If one school could not admit a certain candidate, another might, and so place was found for all who really wished to go. For most of these young people it meant putting themselves through. Wesley Church has never had a scholarship fund, but big-hearted men and women have been willing to help when emergencies arose. The aim has been to give

just enough assistance to help the struggling student over the hard places, and, as a result, in the last five years more than one hundred young people have been able to obtain an education which they had imagined to be impossible for them. Wise use has been made of various scholarship funds available in the community for deserving students, and so it has been possible to assist many more than the actual amount might otherwise have served. The return of these college young people at Christmas and vacation times has been used to enthuse those just arriving at college age to look forward to the same privileges.

### The Program of Friendship and Acquaintance

This program begins, as it should, at the very door of the church. The stranger entering here, perhaps awed by the magnitude and beauty of the building, usually meaning wealth, exclusiveness and coldness, is surprised to encounter a most friendly greeting from the ushers and the Hospitality Committee in the church lobby. No visitor is a

stranger when he has once crossed this threshold. The pews are free, and there are no back seats for the shabbily dressed. Whoever the visitor may be, or whatever his evident station in life, his race, his color, the welcome is as friendly as for the most desirable prospect the community affords. The Negro, the Chinese, the foreigner, the workingman know no difference in greeting or welcome from the prosperous business man or the sleek banker.

There is always a gracious and warmhearted welcome from the minister conducting the service. Cards are provided in the pews for the registry of visitors, making it possible for those desiring closer acquaintance with the church and its staff to indicate this without embarrassment. The Hospitality Committee, a group of friendly, alert folk, is ever on the lookout for strangers to whom it may extend a personal welcome, at the same time learning whence they come and who they are. A beautiful registry desk in the lobby, with its visitors' record, affords opportunity for permanent registration of

all church visitors. This desk also is in charge of the Hospitality Committee.

It is the custom for one minister of the church to greet the outgoing congregation at the church door while the other meets those who prefer a more personal greeting at the foot of the chancel steps. It is surprising how many, even the shyest and the most backward, warm to this sincere and friendly invitation to a personal acquaintance. Folks like to be dealt with as individuals and personalities rather than in the mass. The minister and preacher in the average city church is so far away from even the regular attendants that few ever come to know him personally or to be known by him.

Each Sunday brings from the Hospitality Committee, from the church register and the visitors' cards, its own grist of newcomers and prospects. Many of these are only casual visitors, drawn perhaps by the desire to see the building, of which they have heard much, or through curiosity concerning the sermon theme, or for a hundred different reasons. It is what the church does with this casual

contact which counts. The friendly warmth of greeting, the personal attention given, make a good beginning; but it is the follow-up which must change a passing interest into a real desire to know more of the church.

The first follow-up is that of the church paper. Wesley Church publishes a weekly paper known as *The Wesley Herald.* In its personal columns the visitors of the week are always recorded. Each visitor is immediately placed upon the mailing list for a period of cultivation. The paper, arriving usually on Friday, brings to this new friend the news of the coming program for Sunday and the week after at Wesley, besides the personal mention of himself.

The next step, if the visitor is a lady or a member of a family, is the follow-up of the Ladies' Aid Groups. The parish is geographically divided into subparishes, and in each of these there is a group of the Ladies' Aid—in reality a smaller aid society, with its own officers—whose calling committee is responsible for just such visitation of newcomers in its territory. Many a time these visitors find the stranger first, and are them-

selves instrumental in the newcomer's finding the church. A similar organization of the men of the church follows up the visitor if a man. In this preliminary visit, the additional information is gathered which indicates whether the case requires the further follow-up of one of the ministers or of a staff worker.

New families are as quickly as possible related to the program of the church's activities. The various organizations for young people speedily relate the boys and girls in an active way. The Church School and its departments link them up with the fine opportunities offered in religious education and still further friendly contact. The adult classes offer their privileges to the father and mother and older members of the family. The Ladies' Aid Group in that territory provides an immediate circle of acquaintance for the mother, while the Men's Club meeting links up the father or older sons. All these various organizations have their own social life, so that personal friendship in an immediate and practical way is at once available.

One day, on the street, the deaconess of the church was approached by a young girl, who, recognizing her garb, timidly addressed her with the question: "You are a Methodist deaconess, are you not?" Upon the assurance that she was, the girl unburdened her heart. "We moved here three weeks ago and I haven't made a single friend, and when I saw your bonnet and ties I just had to speak, for we are Methodists too, and you were the first I have met since we came to the city!" At once the invitation was given to come as the deaconess's guest that evening to the monthly supper at the church. The girl was there, but, glancing around the tables, she inquired: "But where are the young people?" The deaconess smiled and said: "Just wait!" Later in the evening, joining the more than 200 young people who were meeting in the parish house to say good-by to a popular member of the staff, this girl passed by with her arm around another girl's waist and the other girl's arm around her, and upon her face beaming happiness. She had found warmth and welcome and friends under the shelter of

the church roof, and the city which had seemed so big, so cold, so unfriendly a place had suddenly taken on a new meaning. To-day that one-time stranger is one of the most faithful members of the Church Choir, the Young People's Society, and Church School. This instance might be duplicated hundreds of times. New families moving into our various neighborhoods are found and visited by the callers of the Ladies' Aid Groups. Personal friendships spring up in that neighborhood group, but sooner or later the newcomers gravitate to the church from which all this warmth of friendship flows, and so the membership continually grows. Every contact made by the organizations of this church becomes a possibility of friendship and service.

As the friendship and acquaintance of these subordinate organizations center about their social life, so the friendship of the church as a whole centers in the monthly supper conducted by the Ladies' Aid. In New England the baked-bean supper is an institution. For years the ladies of this particular church have had their own recipe for

baked beans, a most delicious one. The meal is primarily for fellowship and is served at the nominal cost of 25 cents for the dinner with an additional 10 cents for ice-cream and cake. All tickets call for specific tables and seats, and in this way groups of friends can be seated together. Served in the beautiful banquet hall of the church, it becomes a friendly, family meal together. Following the dinner a brief and enjoyable program is provided at no additional cost. Here friendships are made for life.

The Men's Union, our popular men's club, meets, after the fashion of the various civic clubs, for dinner once a month, at a nominal cost of 60 cents, for which a generous meal is served by the ladies. Utilizing the acquaintance methods of Kiwanis and Rotary, each member upon arrival dons a "dinner plate" as the members dub it, a cardboard disk bearing the printed name of the club in the margin and in the center the lettered name of the wearer. Finding the manufactured celluloid buttons of this kind too expensive, a simple printer's "cut," made from an inexpensive drawing, pro-

vides an equally good identification for members at a cost of one-half a cent per card. There is nothing which makes for acquaintance among men like the knowledge of the other fellows' names. This device insures such knowledge without inquiry and at a full pace distance. Nothing known is equal to this in the breaking up of coldness in a crowd. The programs of this club, out of experience, provide a little community singing, a bit of fun, good, clean humor at which men can laugh unashamed, and something to inspire in the way of message or lecture. Dues are $2 a year, which pays for the cost of the programs. Membership is open to any man of good reputation regardless of creed.

The young people find their most helpful social activities to be the Sunday Evening Social Hour, with light refreshments, just before their young people's societies meet for religious service; their Saturday hikes, swims, outings and the like.

The theory underlying the whole of this Program of Friendship and Acquaintance is that of the Church as a Family. The neigh-

borhood has vanished from the modern city, but the church is bringing it back through its groups and its social life. A Christian church should mean to the men and women belonging to it a fraternity of fellowship as real and as sincere as any fraternal order. It should mean to their loneliness a circle of friends as interested in them as their own kith and kin. It should mean in the times of their sickness and misfortune and sorrow a sympathy and helpfulness no other institution can render so effectively as the Church of Christ. In every city there are multitudes of diffident, humble folk who never gain admittance to any order, who never are able to make many friends, who live, work and die in an isolation which is almost unbelievable till its facts are known. In the city of Cleveland an old woman had lived for twenty-five years in the same vicinity, and in all those years no one outside the family had ever crossed her threshold, nor had she crossed any other until the church found her and gave her the friendship for which her old heart had hungered all those bitterly lonely years. To the sick, the shut-

ins, the aged, the patients in the hospitals, even the inmates of various sorts of homes, there is nothing which so warms the heart as this personal sympathy and interest, and the church which sincerely offers it will be repaid a thousandfold.

### The Recreation Program

Without question, youth's keenest interest to-day is in recreation. Here is the firing line for the church, so far as young life is concerned. Either the church is to motivate this vital interest which occupies so dominant a place, not only in the life of youth, but even in the life of our American adults, or those commercialized agencies which seek to serve this interest, with their selfish, sordid, lower ideals, will furnish the ideals and motives which control the formative life of the day. In the complexity and pressure of modern city life the church, of all institutions dealing with that life, can least afford to ignore this strategic interest.

Singularly, it is the social group largely served by such churches as Wesley which is in greatest need for such a program. In the

poorer sections of our cities, playgrounds and settlement-houses amply provide privileges for play which the children from the average middle-class home and section do not know. Playgrounds are seldom provided for this group, for they are not supposed to need it. The average settlement or boys' club is not the kind of institution to which such families wish to send their children.

Such a program must be comprehensive, covering the wide range of modern recreation. It must seek more than merely to provide the privileges of play and amusement. It must be motivated by a distinctly religious purpose. It must be able to produce character. Without this we have failed to make use strategically of the opportunities for life such a program offers.

Such a program is twice as effective in the church as in buildings outside the church. This is the sufficient reason for a Church Gymnasium. It helps to interpret a very difficult and mysterious institution for youth. What does the church mean for the average boy or girl of its church families? The frank answer might be embarrassing if

we knew it. The church, as many a boy or girl knows it, is purely an institution of grown-up interests. Its services of worship are incomprehensible and tedious. It fails to touch this vivid, intense life of youth with vital appeal. There is no personal sense of possession or relation. Hence the first thing which such a program of recreation is to provide is a personal sense of relation and possession. The club room, the gym floor and its competing teams, the trophies won in competition with other church teams, the centered interest in the church building—all this makes a long way for the feeling of "my" church instead of "father's" church on the part of youth.

### Gymnasium Classes

The recreational program is one frankly of play. The Church Gym is not the rival of the Y M. C. A. or the Y. W. C. A. or even of the Boys' Club or Girls' Club, for it is not seeking to put on a thoroughgoing constructive program of physical development. That calls for a trained direction which it does not need and cannot afford. This means

that play, athletic games, races, competitions and, above all, basket-ball, volley-ball and indoor baseball form the major part of such a program so far as recreation is concerned. The gym program in Wesley, since it must be put on in the same hall used for other purposes, is necessarily limited to the week-end, beginning with Friday afternoon. The floor is cleared, the walls and ceiling protected by great nets drawn easily into place by pulleys fixed in the ceiling beams, and as fine a gymnasium as may be found anywhere is ready for use.

The weekly schedule is as follows: Friday—high school girls, 4 to 5; high school boys, 5:15 to 6:15; senior girls, 6:15 to 7:15; intermediate boys (Y. M. C. A. grading), 18 to 21 years), 7:15 to 8; senior boys (Y. M. grading) 8 to 9:30. Saturday, 9:30, intermediate department boys (Church School); 10:30, intermediate department girls (Church School); 11:15, junior department boys and Boy Rangers. The latter are members of an organization under the City Scout Executive and practically Junior Scouts, but with an organization

modeled along Indian tribal lines, with tribes instead of patrols. Membership is limited to the boys of the Junior Church School Department.

### Outdoor Activities

Saturday afternoons are devoted to hikes to interesting spots, the younger folk frequently making these instructive in the visiting of some industrial or municipal institution. During the summer, picnics and swims in various lakes, with which Worcester abounds, take the place of the hikes. These usually end at some hospitable home or at the church for "eats," one of the church kitchenettes, in connection with the club rooms, being used for this purpose. Special holiday outings have long been a feature of this program, the parties being taken by bus or truck to the appointed place, mountain, lake, or resort. The church owns a house at a popular camp-meeting ground where the Fourth of July and Labor Day outings are usually held, sleeping quarters being provided for the girls in the

Church House and for the boys in other buildings upon the grounds.

Four forms of special club organization are provided for the work with boys and girls. The Boy Scout Troop—the famous Troop 8 of Worcester, accorded first place in the city for over four years in succession because of the splendid work of the Scoutmaster, Roscoe C. Blunt—is an outstanding bit of scouting. The troop is now over ten years old and has graduated at least three generations of scouts with honors. More than twenty Eagle Scouts (highest scout honor) have achieved that rank in this troop. The troop owns a Scout Cabin, erected by its own members on the local Scout Reservation, and large use of this is made throughout the year by the patrols, for overnight hikes and camping. The troop meets Friday evenings in the Parish House. The Girl Scouts, a strong organization, meet Thursday afternoons. This is divided into Senior and Junior Troops. The Girl Reserves (Y. W. C. A. organization) include a group of girls of high school age who are following the Y. W. program. The Boy

Rangers, mentioned previously, represent the Junior Department Boys' organization. To these the program of outdoor activities is largely entrusted. In addition a Community Boys' Club has been founded, composed of neighborhood boys who had become a nuisance to the church, but who, invited in and organized, are now its fast friends.

### Coordinated Group-Activities

The social and religious group-activities are carried on by the Epworth League, the extension organization of the Young People's Church School Department, and the High School League, a similar society of the High School Department. These are affiliated with the denominational Young People's Society and its conference and district organizations.

The distinctive thing which has been done in Wesley in its work with young people has been the coordination of all such activities in one comprehensive plan. The Epworth League, in this coordination, becomes the Young People's Department of the Church School functioning as a means

of self-expression and social activity. The High School League performs a similar function for the High School Department. The Scout work, both for boys and girls, becomes the expressive activity of the Intermediate Department, with its emphasis upon those outdoor interests so dear to the heart of this particular age-period. The Boy Rangers similarly relate themselves to the Junior Department, while the Girl Reserves carry these particular phases of expressive activity for the girls of the High School Department. The basis of the coordination is the church's general program of religious education and the church-school departments as the organization basis. We have no competing social programs between departments and these supplemental organizations. As nearly as possible officers in each are the same. The direction heads up in the Director of Young People's Work and the Standing Committee on Young People's Work, and in this way the several programs are kept in harmony and supplement each other.

### Bowling

A comfortable room with abundant space for two bowling alleys and seats for spectators along the side has been provided. In the near future the installation will be made. The best modern alleys will be used.

This room is located in the basement and so sound-proofed that no interference will be occasioned with other events elsewhere in the parish house at the same time. The alleys will be located quite near the room reserved as a lounge for men, comfortably seated with easy chairs and reading table. They will be accessible from a street door, making it unnecessary to pass through the great portal of the church for this activity.

It is planned to place the management of this feature in the hands of two young men who are working their way through college. This is merely another of the many ways in which the ideal of service in this church is made to contribute by-products of helpfulness.

### Dramatics

As a part of this general program of recreation, and yet occupying a distinctive field for itself, is the church's program of dramatics. Like many another church, Wesley, before entering its new building, had been cursed by the cheap fifteen-cent play. Ideals of dramatic work were low and centered largely upon the cheap comedies offered by popular publishers. Fortunately, the associate minister of the church, the Rev. Stephen J. Callender, is an expert in pageantry, a graduate of one of the leading schools of speech arts, and was for a time a member of the faculty of this department in Syracuse University. Under his leadership the Wesley Workshop was organized after the model of Professor Baker's famous Workshop during his days at Harvard University. This organization was made up of those interested in the bettering of the dramatics of the church, persons who had shown marked ability in the handling of the pageantry and plays previously given, and those professionally trained in this

work. Year by year the outstanding players of the season who are not members of the Workshop are chosen for this honor, and the control of all the dramatic events of the year by church organizations is placed in the hands of these persons. A limited number of such events is possible each year, and application for the same must be made in advance of the making of the year's schedule. Organizations whose productions fall below the standard set must step aside and permit others to take their places. None but royalty plays are permitted, and the prices for admission are determined by the royalty paid. For plays whose royalty is under $50 the admission prices are set at 35 and 50 cents. For those between $50 and $75, admission is 50 and 75 cents. Each play must be presented under the direction of an acceptable coach of standing.

The result has been the setting of a very high standard and the production of plays which have steadily grown in their ability to command large hearings. In fact, this has become one of the important factors in the recreational life of the church. For young

people of histrionic ability this has afforded a splendid outlet, and has been the means of developing an interested group which would almost certainly have been lost to the church. The insistence upon such standards and the care taken in training has lifted this entire part of the program above mere theatrics, with its danger of encouraging stage careers, and given it the dignity of the work of some department of English in college or university.

Attention is called in the chapter on Equipment to the treatment of the Wesley stage and the substitution of beautiful velvet hangings for the customary painted canvas scenery. Following the methods of the Little Theater, Wesley has sought its dramatic effects by props and lighting rather than by the conventional settings of the theatrical stage.

During the two years in which the church has occupied its new building, the following plays have been given under the direction of the Wesley Workshop: "Daddy Long-Legs," "Tokens" (by Mrs. Edith K. Doten), "Adam and Eva," "The Prince

Chap," "The Charm School," "Seventeen," "The Limpet," "The Fool," "The Enemy," "Apple Sauce," and "Mother Carey's Chickens." Worcester has long been a city distinguished for its amateur players, several of the older churches having maintained groups of players for a number of years; but in one brief season the Wesley stage easily established its right to claim a very enviable standing among these more experienced producers.

### Motion Pictures

From the very first, motion pictures had been included in the contemplated program. It may be questioned why the church should seek to enter this field so crowded in every modern city by the commercial houses. A brief reflection on the character of the average showings in these theaters, and on the working of the block system of bookings maintained by the leading exchanges, will make clear the necessity for some one to approach this problem with higher ideals. Not only must the standards for the pictures actually shown in the community be lifted,

but also the church-going portion at least of the public must be educated to an appreciation of better and cleaner pictures.

The prevalence of the cheap, the nasty and the suggestive in our commercial showings is the bane of this popular amusement. The person with high ideals and a moral repugnance for the vulgarities and obscenities with which the modern producer of motion pictures feels it necessary to fill even his greatest films is continually offended by these features. The danger for the mass of folks is that this lower standard be accepted—at first uneasily, then from habit, and finally with dulled and consenting conscience—and the whole picture business be permitted to continue without protest its present trend. The fact is well known by those familiar with motion pictures that the productions of the last few years are distinctly lower in standards and more offending to the decencies than those of a few years ago. All the restraint of our modern censorships and the much-boasted control of Mr. Hays have been unable, apparently, to stem this tide. If we are to save

this most popular and influential amusement from becoming our most serious moral foe, then new standards must be set and the pressure of an enlightened public opinion applied where the producer and the exhibitor will feel it most—at the box office. This is the chief reason why the church has concerned itself with the pictures.

There is another, however. The very popularity of this amusement—the strength of its appeal for childhood and youth at the most impressionable period of life—makes it imperative that the natural demand for this enjoyment be met in a way to help rather than corrupt the coming generations. If one place in the community can be opened, with special consideration for children, where wholesome films are shown and where the effort is made to use the screen to build character instead of destroying it, that is a community service most commendable.

In building Wesley Church this feature was kept in mind, but so limited is the view, even of experienced church architects, that the most watchful care was and is necessary to secure the equipment which a great mod-

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ern church should have. In Wesley it was necessary to tear out part of the construction and to rebuild the projection room in order to obtain space for a two-machine booth and a room of size sufficient to permit projection of commercial standards. Any church seeking to enter the picture field will find itself continually harassed by the attitude of the projection companies, exchanges, even the so-called church film companies, toward so-called "religious pictures." In the mind of the professional in the business, this phrase means inferior and amateurish projection, poor lighting, temporary screens, and pictures of such unctuous goodness and so lacking in the punch of the commercial film as to belong in the class of the long-departed moralizings of the old-time Sunday School books.

The church entering this field needs to face squarely the fact that it is distinctly in competition with the commercial exhibitors, whatever its purpose or manner of handling its showings. If the thing is worth doing at all, it is worth doing right. This means the best possible projection, the best

screen and best films. The average boy or girl of to-day is a severe critic, and even the most loyal of our church members can not forget the difference between the films he sees in the motion-picture theaters and the usual makeshift of church usage, with small portable machine and consequent vibration, insufficient illumination and frequent stops to change reels. Two machines of standard make, with a screen which will give the approximate of what is seen in the theater, are necessary; and in these days of the high-intensity arc-projector and the consequent thicker films, anything less than this will result in dim and muddy pictures and the swift complaint of those who see them.

The advent of the "talkies" has produced another problem for the church producer. Within a year the silent film will be as out of date as the old nickelodeon material, and the progressive church must be facing this fact and preparing to meet it.

For a year the old building of Wesley Church was standing on one of the most strategic corners in Worcester, with streams of life passing it continually. It seemed a

shame that this opportunity should be passed by unused. One of the motion-picture machines of the new church, a big motiograph with a 3000-foot magazine, was installed in the rear balcony of the abandoned building; a temporary screen was erected, and with this meager and somewhat makeshift equipment there was organized what was known as the Wesley Sunday Club, under the direction of Mr. Callender, the associate minister of the church. From the first it was planned to use big feature pictures which had preaching possibilities, instead of the weak, so-called religious pictures. This gave us the public attention from the very first.

Merely the expedient of using the motion picture does not insure that throngs at once come to see what you have to offer. Even the most casual of motion-picture fans is suspicious of a church picture. Even a favorite film of only a few months before must be brought directly home to the people you seek before they will come. It took the first month of experimenting to discover this. No matter how attractive the titles, how good

the projection, or how big the sign, the public had to be sold and sold in their own homes. Not until we began the distribution of advertising cards from house to house, cultivating different territories each week, did the crowds begin to arrive. Then they came, until three showings were necessary. An early afternoon hour for children, with one thousand present! Another at 4:30 and still another at 8. There were Sundays when more than 2100 persons crowded the seats of this old abandoned church, most of them persons who never attended church.

The Sunday Club was something more than a picture show. Its director brought his fine talents and discriminating taste to this new enterprise with the purpose of making it a real religious contribution. Use was made of the illustrated hymn, and of hymns from the screen; also of the finest in religious art. During the prayer one such slide threw upon the screen a face of Christ, or an incident from the Great Life, in harmony with the earnest petition of the preacher. For the children a story-sermon retold the story of the film for the day, while

for the older congregations the film was skilfully made the text from which the message was drawn so convincingly, so searchingly, that no question could be raised as to the genuine helpfulness of this type of preaching.

It was not long until the local exhibitors, chiefly the smaller ones who depended upon the second and third or even fourth runs, began to take notice of the throngs which were crowding into the old Trinity Church. In not a few instances the Sunday Club beat these exhibitors to the showing of certain films. They had been in the habit of delaying the use of the more expensive pictures until they were no longer restricted to theatrical use. It was a new thing for the theater to be beaten at its own game by the church, after it had disrupted and well-nigh wiped out the Sunday night service. Here was competition unexpected and shrewdly playing the game for all it was worth. Opposition and interference with the various exchanges from which the films were secured immediately began to develop. The exhibitors as a group notified the exchanges of

their refusal to continue patronage if the church was still furnished films. But even in the present limited development of the church use of motion pictures there were enough films owned outright and available from exchanges over whom these exhibitors had no control. However, this points out the imperative need for a strong and well financed Church Exchange able to produce and to control an increasing collection of films acceptable for church use. The average exchange is about as ignorant of what the church wishes as a saloon-keeper would be of what the church wished in the matter of prohibition. One such list recently submitted was so absolutely impossible, even in its titles, as to be utterly ludicrous; and yet it was solemnly circulated by one of the greatest producing companies as a selected list of pictures for educational use by churches and schools! The day is coming when such companies, realizing the growing demand, will add to their organization men with church training and proper appreciation and knowledge of what the church wishes. There are numberless films which, with

proper censorship to meet the prejudices and principles of church exhibitors, could extend their commercial lifetime by at least two years, with only the additional expense of the printing of fresh films especially prepared for this particular use.

It was hoped that this effective feature, which had developed into a distinctive service to both religion and the community, might be continued in the new amusement hall of the Wesley Parish House and so an additional outreach be obtained into the city among the unchurched; but prejudice against the use of Sunday pictures made this impossible for the present, tho it is to be hoped the time may come when this can be done, and with the approval of those who are now opposed.

### Family Night Showings

The motion-picture program in the new building began with a monthly Family Night Showing, catering to the whole family. The showings are on Saturday evening as the best time in the week, and are placed upon a pay basis instead of the offering.

The reason for this is that people do not appreciate that for which they pay nothing; and further, the selfishness of human nature makes it impossible to count upon a fair response upon a collection basis, one sufficient to pay expenses. Prices have been set at the lowest possible figure to safeguard the expenses of operation, plus an adequate reserve against stormy nights and small attendance. Only one showing is offered in the evening, from 7:30 to 9:30. Care is taken to make the program approximate to the commercial offerings. For the present, the pictures are played by a pianist who is a professional musician with experience in motion-picture work. The incidental music is furnished by a modern amplifying electrola, using selected orchestral records. This machine is played behind the curtains previous to the showing of the feature and between the feature and the comedy. It is little inferior to the now popular vitaphone music used for the same purpose in many a theater. The feature is carefully managed and staffed from interested young people of the church, who are glad to serve as ushers,

door-keepers, stage-manager assistant, and ticket seller. A special program is issued, with synopsis of the feature, musical numbers, management. There are advertised on this program the Sunday evening features in the church for the following month.

The second unit of our Motion-Picture Program, the Children's Hour, has just come to realization. For several years the Women's Club of Worcester conducted such a motion-picture program for the children of the community, but after a while dropped it. This has now been undertaken by Wesley Church with distinct success and the hearty appreciation of many parents. The showings are from 3 to 5 o'clock and are specially planned for younger children, utilizing the child's eager interest in living things, the good humor of the animated cartoon—in which Felix is the favored leader—the fun of such comedies as those of "Our Gang," and the child's ever spontaneous response to such pictures as "Peter Pan" and "The Thief of Bagdad." To such showings the children come either alone or with their parents. The service thus rendered in this day

of universal interest in the films, when it is almost impossible to refuse the child and yet when the surroundings and the showings of the commercial houses urge most strongly absolute prohibition of movies, is a marked contribution toward the solution of a large problem. The low price, 10 cents for children, makes this a service to many a poor family for whose children the commercial pictures are well-nigh impossible.

The final unit of our program will be our Children's Saturday Club, for the children of the streets, from our foreign homes, and the poorest of the poor. To make admission possible for all, the fee will be whatever the child wishes to bring—a penny, a nickel, a dime. Each must pay something, for that will insure his respect; but no fixed charge is made. Provision will be made for voluntary leaders, and for the assignment of each child to one of the "clubs" conducted by these leaders. They will sit together, the leader helping in the discipline. The leader will be visitor as well as leader and make the contact with the home. Naturally, out of these contacts will grow the week-day clubs

through which a more personal service may be rendered these children. The "club" will be conducted more like the Sunday Club services previously mentioned. There will be a brief devotional service, with songs on the screen; the brief talk based upon the picture, and then the picture itself. This feature will be inaugurated as soon as the other two items of the program are thoroughly established. The possibility of using the same films with no additional cost save for operator opens a wide field of usefulness in this way.

There are other uses which are being developed for this splendid equipment. Even in these experimental days the Ladies' Missionary Society has discovered that missions can be rendered twice as interesting, and made to reach many who would shun the ordinary meeting, by using the motion picture. To portray the problem of the mountain whites, about whom the ladies had been studying, a commercial feature-picture entitled "Stark Love" was cut and presented in such a way that it gave a vivid view of the mountain life. "Ram Das," the great Indian

picture of the mass movement, and a charming one-reeler, "Little Miss Japan on Sunday," made another remarkable evening, while a film dealing with Livingstone is a coming feature. The equipment is quite frequently used by the various church organizations in their programs.

With the close of the regular picture season a European Travel Tour by movie was advertised and carried through to the profit and enjoyment of many who will probably never enjoy a trip abroad. It was advertised as a GO-TO-EUROPE-AND-STAY-AT-HOME TOUR. Through the courtesy of the Cunard Steamship Company, supplemented by commercial travel reels, a tour of England, France, Switzerland, Italy, Holland and Belgium was given. The Swiss Government Railways cooperated by the loan of four magnificent reels of Swiss scenics.

It is hoped that in time a Travel Club may be formed for the benefit of those who have never enjoyed the privileges of travel abroad, and that each year a "tour" may be planned, with reading courses outlined and assignments to report, and with films as the

means of seeing the interesting spots of the world. One hundred persons can easily cover a real summer's European trip in four evenings at a cost of not more than 25 cents an evening for each traveler. In this way it will be possible to travel where you will and yet remain comfortably at home, seeing through this all-seeing eye of the camera the interesting spots around the earth.

The Motion Picture Program is under the management of the Motion Picture Board, appointed yearly by the Official Board of the Church, and made up of a group of people vitally interested in this work. Three have been members of the local censorship board for years, two are members of the Woman's Club and were familiar with their Children's Program. The chairman is an eminent psychologist and teacher. The operator, a properly licensed man, is included in this board, as are the ministers of the church and the director of young people's work. To the latter is entrusted the management of the showings; he is responsible for ushers, stage management, music, door and ticket window. The church treasurer maintains a

motion-picture account, receives all moneys, pays all bills.

In this department, as in that of the press, the opportunity for service in the way of training helpers is being splendidly used. A high school boy is now licensed as an assistant and is training for license as an operator. A young married man who is interested in pictures and who has had some electrical training is also qualifying for a licensed operator. This provides an assistant at both showings and will eventually give us several operators at our call. The pictures are primarily advertised through *The Wesley Herald,* the weekly paper published by the church, a display ad being run for two weeks before each attraction. In addition, advertising cards are distributed through carefully chosen territory a day or so in advance of a showing, so reaching a new clientèle each week with a different distribution.

### Community Clubs

In the church's contemplated program of service to the community there has been from the beginning the ideal of a number

of community clubs for both boys and girls, men and women. Altho both the Y. M. C. A. and the Y. W. C. A. are functioning splendidly in the city, and two great organized community clubs for boys and for girls also share this field, it is evident there are still multitudes of boys and girls, of young men and young women, who are not served by these other agencies. The church's excuse for entering a field seemingly so crowded already is its own relation to the community and its ability to set its splendid equipment at much larger use. Located in an industrial section of the city, where there are thousands of employed girls, it has a peculiar responsibility for ministry of this type.

The first club which has naturally grown out of the community contacts is that of a group of boys, a number of whom had been particularly annoying about the church, possibly with the expectation of pilfering. The Director of Young People's Work corralled several of these offenders, put up to them the possibility of a real boy's club, with the privilege of the gym floor, the showers and a general good time, and out of this has

come a wide-awake club of small boys who are now the loyal friends instead of the persistent pests of the church. The local neighborhood was canvassed and advertising cards distributed concerning this particular club, with the result that several families have already been reached through this means. An industrial girls' club is the next in mind, besides racial groups. For years this church conducted a very fine Chinese Sunday School, so that it now has an exceptional entrée to the Chinese group of the city. A number of Chinese families are represented upon the Church School roll. One such family is a notable case of the possibility of ministry on the part of the modern church to foreign folk. Reached in the beginning through the Chinese school, the children of this family have been enrolled upon birth in the cradle-roll group; through this contact, the children have come successively into the school itself, and have progressed through it, grade by grade. Ambitious, capable, they have made their way through the public schools of the city and then out into the higher institutions of learn-

ing. Two of these young men are in the local technical school, making high marks; another is in Yale, which he entered with the distinction of having no mark lower than an "A" throughout his high school course. A fine high school girl is looking toward one of the great women's colleges of the country, and another boy, in high school, is rivaling the records of his brothers. The part the church has played in the development of this family has been to give to these remarkable young people a perfectly normal social life in which they have not been conscious of being different, or strange, or foreign, but have had their chums, their fun, their responsibilities like any other young persons. Care has been given to securing this kind of friendship for them, and the young people of the church have given themselves in a fine way to that service, making personal chums of these young Chinese; and it is to be doubted whether the latter are ever thought of as foreign in these social relations. Side by side with this normal life, which every young person craves, has gone the religious influence and the spiritual development in

their lives. Covering, as this service does, the contacts of the church from cradle-roll to the young people's department of the church school, it stands as a piece of constructive service almost unparalleled.

Another service, of similar type, is that which grew naturally out of the contacts of this church and its workers with the negro group of Worcester. This contact began with the changes in the neighborhood of the Laurel Street Community House, making that almost entirely a negro community. The young woman who was at this time director of this institution, with rare sympathy and understanding so related herself to this incoming group, especially its young people, that she became their friend, their confidante and trusted counselor. The Community Center was eventually turned over to the negro group. With the beginning of the new curriculum in the new building, a class in social research was organized in the young people's department, taught by Dr. D. W. Willard, head of this department in Clark University, and the problems of the negro in Worcester selected as the special study of

the year. In the interest of something more than a mere academic study, a selected group of younger negroes, young men and young women, were invited to be the guests of the young people's department and to tell frankly the problems they were facing. The story of the handicaps, the closed doors to employment and service, even to the graduates of some of our finest schools in the East, made a deep impression. A second and larger conference was arranged, calling together the leaders of the negro group as well as the young people. One of these leaders, looking on at the simple games which followed the conference, and at these young people sitting down together for refreshments, said with tears in his eyes: "I've heard people talk about the possibility of this thing, but this isn't talk. It is going on right out there under my eyes!"

These conferences have resulted in the formation of an Inter-Racial Council for Worcester, of which the minister of Wesley is the chairman. The council has already made a thoroughgoing survey of the negro life and problems of the community, and

following this, to seek ways and means of developing a united program of welfare, religion and social life for this community group, has now employed a full-time executive secretary. The movement has passed beyond the scope of a single church, but it was the sympathy, the understanding, the interest in definite service for an overlooked group in the city's life, which gave rise to this fine piece of community service. One of the contributions of religion to social welfare ought to be just such development of features of service. In their beginnings such features necessarily call for the highest type of Christian altruism and sympathy, and in their further development for the unselfish surrender of responsibility and credit to other and broader agencies than the single church.

### The Midwinter Institute

For five winters Wesley Church has successfully carried on a form of popular university extension called the Midwinter Institute.

The idea was first suggested by a maga-

zine article in which a young woman was described as discouraged because it was impossible for her to go to college. A wise old grandmother, talking with her, said: "My Dear, why don't you go to college at home?" Inquiring what the old lady meant, she pointed out that the girl could study botany with the gardener; domestic science with her mother, a remarkable housewife; literature with a retired university professor who lived in her town, and so on. Worcester is unusually rich in cultural institutions. With two universities, a State Normal School, a technical school of first grade, an Art Museum of international reputation, its Antiquarian Society, with the finest periodical collection in America; with high schools including graduates from the leading educational institutions of America in their faculty, and with a community itself rich in persons of rare culture and authorities upon the most vital subjects of the day, the suggestion of the magazine was a possibility easily realized. The idea upon which such a form of popular education was based was this: that numbers of persons who have been deprived

of the privilege of a college education would be glad for the opportunity to acquire, in a simple, popular way, at least the viewpoint of the college-trained person toward life. Emboldened by conviction that such a viewpoint was possible of impartation in a few evenings, the church announced a "college course in six lessons." But what possibly could be given in the way of even the point of view of an educated person in six evenings? Reasoning from this premise, it was assumed that a college-trained person should know something about art, about science, literature, history, music and sociology. Clearly, the important things which could be given on these subjects in a single night would be: "How to Appreciate a Picture," "The Latest Developments in Science," "The Best Modern Books," "What Is Going on in the World Now," "How to Enjoy the Great Forms of Music and to Distinguish Them," and "Some Vital Facts About Modern Society."

This course was given on Wednesday evenings, the prayer-meeting night, preceded by a simple supper for the convenience of

those down-town who did not wish to go home first. From 7 to 8 was devoted to this course, known as "The University Class." The hour from 8 to 9 was devoted to some vital Bible study—one year to the Prophets, another to the Book of Revelation from the modern viewpoint, and still another to the intensive study of the Life of Christ. Credits and seals were given for the courses studied, some pursuing these courses year after year having a number of seals to their credit. No fees are charged, and the classes are open to the entire community for all who may care to come. From two to three hundred persons have each year availed themsleves of these privileges. The instructors have included in these years eminent professors from the faculties of the local universities, distinguished travelers and explorers, Congressmen, publicists, editors, missionaries, clergymen, authors, the city librarian, the director of the Art Museum, outstanding clubwomen and leading social workers. This year the second course is given under the title of "Christ at Work To-day," covering the service of the local Children's Friend

Society, Associated Charities, Bethel Mission, work with the stranger and alien, an evening with Stanley Jones's work in South America, and a summary of the course under the theme of "The Church Working with Christ in Worcester" (through various agencies). Not only those who never had such privileges, but even college and university graduates, have gladly availed themselves of these privileges.

### The Musical Program

Wesley Church has been the pioneer in the East of that new conception of church music, due quite largely to Mr. John Finley Williamson, of the famed Westminster Choir and Choir School, now of Ithaca, New York, in which there is the definite attempt to develop not a small group of specially trained church singers but the entire church and church school as an expression in music of the devotion, the worshipfulness, the reverence and the life of the Christian. This idea is the personal contribution both in suggestion and practise of Wesley's minister of

music, Mr. A. Leslie Jacobs, who is a student of Mr. Williamson.

In selecting this leader for the musical program of the new church, with its wonderful equipment and opportunity in a musical way, it was decided that instead of following the local custom of the circulation method of securing organist and soloists, taking for a term of years now one local organist and group of soloists, then another in turn, that search be made for a young musician of undoubted promise who had sufficiently demonstrated his ability but who still had his career to make. Such a man was this who came to Worcester from Wheeling, West Virginia, and several engagements in various important churches in the West and South.

Mr. Jacobs's proposed policy upon his arrival was revolutionary indeed, for he proposed that we break with the old customary program of a quartet of highly trained and expensively paid solo artists, or such a quartet supplemented by a chorus, and boldly launch out on an exclusively choral program.

It was felt at the time that this was impossible, both from local custom and from the fact that the chorus was largely made up of untrained singers, and therefore required the certainty and leadership of trained voices. However, it was determined to press the choral development as rapidly as possible. After three years, in which the progress made in choral work had fully demonstrated its possibilities, the Music Committee of the Church definitely committed itself to the choral program, with the discontinuing of the solo quartet and the employment in their stead of two lead voices to strengthen the soprano and bass sections. This will mean a program largely of choral music, with the solo parts taken by members of the chorus rather than by special singers. To make this effective there must come an individual training for the members of the chorus which will develop the talent now unused. This individual training is the next feature of the program as it is now being developed.

Special attention has been given to *a capella* singing, to the increasing delight of

our congregations. The growing confidence of the singers in such unaccompanied numbers, together with the richer harmonies resulting, makes this most effective. The chorus becomes in fact a great human organ, especially when the parts are hummed rather than sung, and even the simplest gospel hymn, breathed forth in magnificent harmony, becomes an exceedingly impressive thing and a distinct contribution to the devotional spirit of the service.

It must be confessed that the level of musical appreciation in the average church is low. Cheap gospel song-books are used, and the great congregational hymns ignored, even unknown. Folks desire what they call "pep" rather than real worshipfulness in their hymns. The great religious music of the ages is practically unknown—the great oratorios, hymns, anthems, cantatas and masses. The change from the auditorium type of church to the Gothic results also in a feeling of separation from the singers in the chancel and the consequent fear of attempting to sing in the congregation. All this calls for a new and an educational music

policy, beginning with the children in the departments of the church school as well as the older members in the actual worship services. Not until there is a higher and a more intelligent musical appreciation through the church itself, and the realization that the service of music is the prerogative of no special group, will the dignity and warmth so lacking in modern church music be obtainable. The rich, matured bass voices of the older men, the ripened, mellow tones of middle-aged contraltos, open church music as a field of service to many who now think of it as the sole privilege of the young. This will contribute in actual tone values much which is now needed.

A revolution is needed in the very conception of church expenditures for music. Ordinarily this is thought of as provision for the entertainment of the worshipers, if not in a more selfish way. It is looked upon as a measure of the church's standing, and the more constructive idea of the money spent upon music as the church's expenditure upon the enriching and developing

of musical appreciation and character is utterly lost.

Plans are now being formulated for the development of the musical life of the church through the music in the departments of the church school rather than in special choirs for the juniors and the high school folk. Carrying this idea still farther, there is in mind the equipping of the church with a modern auditorium orthophonic victrola, of high amplification, enabling the presentation of the finest in religious music in concert or study form, as well as the supplementing of the choral work by the finest voices recorded. Even further, there is the possibility of using this device to broadcast from the church tower not only such music, in place of the conventional chimes, but the organ numbers from the chancel as well.

The modern church does not yet appreciate the significance and power of music in our Christian worship, and in the deepening and enriching of the individual Christian life. Most Christians, in their personal religious experience, find this centering in a few of the hymns which convey to them the

remembered meaning of their entrance into the Christian life. More theology flows from the hymns we remember than from the sermons to which we have listened. With higher standards of religious music and the substitution of the truly great hymns of the church for much that is mere petty doggerel, we must make these better hymns as familiar and significant for this generation as many an inferior hymn is for the generation now passing. With the broadening social conscience of our age there must come the hymnology which gathers the noblest expressions of human brotherhood, of service, of world relations and world peace. Not until these are singing in men's souls will the new and vital meanings of Christianity begin to influence our actions on their larger stage.

Because music is the language of the emotions it must ever have its part in any religion which actually stirs the hearts of men. It must be used in preparing the moods of our worship, in the tendering and the opening of men's hearts for our congregational approach to God, in preparation for the

preacher's message, in those profound and final appeals to the heart in the name of Christ the Saviour. That which the stage and the motion-picture player do habitually as a mere surface stirring of the emotions, the church must do legitimately and for far nobler ends.

In every way both ministers and director seek to emphasize the spiritual nature of the service of our singers. Our entire choir takes part in the observance of the Holy Communion. A brief and earnest prayer immediately before the service keys singers and preachers alike to the impending task of worship. In this church there is no rivalry between pulpit and choir-loft. Each plays its own peculiar part in the worship, and neither seeks to outshine the other.

It is the definite expectation that the eventual development of the present musical policy will lead to the founding of a choir school which will be able to do for New England what the Westminster School is doing so splendidly in its larger field. Already the numbers upon the waiting list represent practically every church of size in

the city, with some from outside. The advantage of individual training, it is believed, will increase the group excellence of this body of singers, and at the same time result in the development of solo voices of unusual character. Here again the great service ideal of this church is manifested: to give rather than receive, to benefit the community in which it stands. It is planned to establish a definite Music Foundation, toward which some considerable bequests have already been made, and which will give a permanency of support to this feature of the church's program. A similar Foundation for Religious Education is also contemplated.

# III

# BUILDING THE PROGRAM OF RELIGIOUS EDUCATION

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### BUILDING THE PROGRAM OF RELIGIOUS EDUCATION

THE story of the development of Wesley Church's program of religious education has suggestions in plenty for other churches passing through the same transition. Before entering our new building, with its fine equipment for educational work, Wesley had a very fine Sunday School of the old type, with the big popular assembly, meeting in the church auditorium and including all departments above the intermediates. This was well conducted and its service of worship really impressive. The strength of the school was primarily in its large adult organized classes, of which there were six—two for men and four for women. The younger departments, necessarily housed in makeshift manner in a structure erected in 1871 and not contemplating the

needs of a modern church school, suffered from every imaginable handicap. Such equipment as they had was old, unsatisfactory, and these departments were crowded into utterly insufficient space. The intermediate and primary departments met in the two vestries of the church, the juniors in a sub-basement room, and the kindergarten in the church kitchen! Artificial light was necessary in all of these rooms but one; the walls were dingy, the seating old and scarred, and there was not a touch of beauty to inspire.

Some steps had been taken toward the introduction of the new educational program, chiefly in curricula material, but the first great step toward the new program was the acceptance of the proposition of the denominational educational board to make the Wesley School one of its model schools, and the official adoption by both the school and church boards of the proposed conditions and methods. These were revolutionary and had to be sold to both officers and teachers. They were based upon a careful survey of

the school as it was and upon the best modern methods of religious education.

### Transforming the Sunday School

The plan proposed contemplated the change of the length of the school period from one hour to two hours and a half, and in time from noon to nine-thirty, save for the older departments. It meant the thorough reorganization of the curriculum, with the inclusion of a number of subjects never before recognized as teaching material. It meant the development of a vital worship program, properly graded for the various departmental ages, and so constituted as to satisfy the question of the absence of the children from the church service. It still further called for a change in name for several departments from the time-honored titles to others new and unfamiliar. Above all, it called for a grade of teaching and a degree of preparation which the teachers of the school, mostly untrained, many not even college graduates, had never faced before. Such changes in a school which was already justifying its existing plans by fine success

called for the most serious and careful consideration. But the plans for the new building, even then taking form in stone and brick and plaster, called for just such a school. This was the challenge which could not be evaded, and the first intimation of the cost of the new program upon which the church was about to adventure. It required several conferences and long and heated discussion between the field representatives of the denominational board and the teachers and officers of the school before agreement was reached.

The organization of the school called for comparatively few changes. As reorganized, it comprised the Cradle Roll; the Nursery School, for children from three to four years of age; the Kindergarten, five to six; the Primary, seven to eight; the Juniors, nine to eleven; the Intermediates, twelve to fourteen; the High School, fifteen to seventeen; the Young People, eighteen to twenty-four, and finally, the Adult and Home Departments. The chief changes concerned the hours for the school, the curricula material and the requirements of the teachers.

### Problems of Development

From the first it was evident that the chief problem lay in the teaching force and its preparation and reorganization for the new and infinitely more difficult task contemplated. It was evident to all that the position of a teacher under the new plan would call for a far more intensive preparation and a more sacrificial service than under the old. Many promptly fell out, feeling that such work was utterly beyond their abilities and time for preparation. Some, even of the best teachers in the school, felt that there was no longer any place for them. But the majority, in an amazing way, faced resolutely the new requirements and determined to meet them. Every possible means of personal preparation was used to the full—the local Community School of Religious Education, the Correspondence Courses, the Summer Institutes. A memorial scholarship was founded in memory of one of the most popular teachers the school had ever known, open to teacher or pupil alike upon a definite vote of the officers of the school. Other funds supple-

mented this, so that a number of selected teachers and pupils were given these brief summer courses.

The severe turnover in the teaching personnel through the introduction of the new methods was quietly met by the associate minister, to whom fell the responsibility for the direction of the religious educational work. New teachers were enlisted, new workers found, the plans carried on. It was determined to make the teaching service the sole service activity of those so engaged, wherever this was possible, and those undertaking it were excused from other responsibilities. More and more the teaching group is gravitating toward a select corps of Christian workers who have caught the vision of the new program and who are resolved to make this supremely their Christian service in the church.

The advantage of the school's association with the denominational board became immediately evident when it came to the selection of the equipment for the new building. The educational rooms, both for assembly and for class work, had been planned with

A GROUP OF EDUCATIONAL ROOMS

the guidance and approval of the most eminent authorities in religious education. Now the equipment was chosen with similar guidance and with the experience of a number of the best schools in America to draw upon. These recommendations are presented in detail in the chapter on Equipment.

The next great step in preparation for the program to be undertaken in the new building was an intensive institute for the teaching and administrative personnel of the school. This institute was to be carried on by a selected group of workers, specialists in their respective lines. The period of intensive training covered the greater part of a week, both afternoon and evening, and was held in the new building—the first use made of it. It was distinctly high-pressure training. The local church and the denominational board invested not less than $800 in this preparation, but it was well worth it and undoubtedly saved at least a year's time in the development of the school. The advantage of working in the actual surroundings where the new program was to be carried out, the interest of all in this final realization of the

long anticipated facilities, and the fine inspiration of those teaching in the institute, all contributed to the almost unanimous acceptance of the new program. This single week set a new standard for teaching and ended all backward looks toward the past. The stage was now set for the inauguration of the new day.

The key positions of strategy in this remarkable transition from the old to the new have been doubtless those of the director of religious education, the Rev. Stephen J. Callender, and the general superintendent, Mr. Leon E. Felton. It was upon the shoulders of the former that the chief responsibility fell for seeing that the suggestions of the denominational board were carried out and the assistance furnished to inexperienced teachers and department superintendents. Fortunately the latter were largely trained workers. Two were experienced public school teachers, one a graduate deaconess and church worker of experience, another a trained worker in religious education. Under the leadership of these departmental officers and their teachers the transition

was made from the old to the new form of instruction and preparation. This called for persistent and patient individual work with large numbers of individuals. Inevitably many of these, dismayed before the difficulties and discouraged by the problems arising from inexperience and insufficient training, speedily dropped the work; but their places were filled. The turnover in the first year of the new program was nearly 100 per cent; but determinedly the director filled each vacancy as it occurred with newly discovered teachers. Slowly the work went on, week after week, change after change, but there began to appear a slight improvement. Teachers in the public schools, seeing that real instruction was being given and that real educational ideals were guiding the work, gave their time, their interest and their energy unstintedly. Even the inexperienced began to find themselves and worked with greater confidence. Through all this difficult time and its constant changes the general superintendent steadily stood back of the entire program. Through every complaint against the new methods he stood fast

and gave the utmost in loyalty and encouragement to the director and the new plans. Without this the end would have been failure. Working with sympathetic spirit, he gave himself to personal preparation for his own task, to the seeking for a better knowledge of the new methods, and threw the weight of his personal influence into the scale on the right side.

The change in hours and the division of the sessions between the younger and older pupils at once created problems of disturbing magnitude. The early hour interfered with the customary Sunday morning siesta in many homes. Parents rebelled. In some cases children were taken out of the school and sent elsewhere, but in every department meeting at this earlier hour the benefits of the change were evident. The children came clear-headed, fresh at the beginning of the morning rather than fatigued at its end. The longer sessions gave opportunity for real instruction, and this speedily showed results. Those who attended liked it. While this plan cut off the teachers and officers of these departments from their customary Sunday

morning worship, and that just at the entering of the wonderful new building, these sacrificial folk did not murmur, but carried on.

Another problem was the Sunday automobile. If the children of a family were in the younger departments it meant two trips to church, one with the children, another for worship; but all the family could go home together. However, there were other families which were divided; some children were in the early session, others in the later. Either the parents must wait till the last session was through or they must make two trips. This apparently was a grandfather's problem as well as a father's.

The end of the old-time general assembly and the substitution of opening exercises in the classes seriously affected the older organized classes. In many cases their problem was complicated by that just mentioned, of children to be motored to school and home. The old inspiration of numbers was lost, and with it much of the incentive to attend. Attendance declined, and in one case, at least, a class died. There was frequent appeal to

use the great church auditorium as the older church had been used, but that would have destroyed the new atmosphere of worship which was the finest contribution of the new building. The classes tried the experiment of meeting at various times, but this did not work in many cases. The fact was that the homes involved refused to meet this problem in the same spirit and with the same cooperation as when it appeared in connection with the public schools. It was simply that the family life was accustomed to conforming to the public school routine but had never taken the church program seriously. All the trouble was with the adults. The children had taken immediately to the new program and liked it amazingly. It was the adults who were opposed to the new régime. Frankly, they did not like it and wished to return to the comfortable routine they had always known.

The Young People's Department and the High School Department presented problems of their own. The idea of actual study in connection with the Church School was unheard of and decidedly unpopular. The

popularity of the old-time Sunday School had been its opportunity for getting together, for seeing one another. Class lessons had easily drifted from the text into the discussion of the current interests of the hour in the way of the last basket-ball game or the mid-year prom at high school. The social and fellowship interests of the classes quite overshadowed the religious and the educational. These new methods were an impertinent interference with the time-honored privileges of the Sunday School. It was further found that class loyalties were continually interfering with the elective system which the school was endeavoring to introduce into its program. Rather than choose some course which would take the pupil from his dear teacher or his dear class, he would drop out. All these were simply the reactions of individuals trained in the ideals of the older program and consequently unwilling to adapt themselves to the new. To change to this new basis was evidently to occasion severe wrenches in a number of unexpected places.

Slowly this state of mind has given way, first to sullen acquiescence, then to half-

hearted cooperation, in time to new loyalty. Each new group of classes from the lower grades arrives with the new ideals, and as the older departments fill with these new trained folk the future is bright; but it will take at least four years to establish fully the new order of things.

A new and aggressive reorganization of the existing adult department about a great forum class for men as a nucleus, and with a brief opening exercise in which such of the women's classes as met at noon shared, was the next step toward the solution of this problem. The assembly is held in Brewer Hall, after which the women's classes retire to their respective classrooms, leaving the forum free to proceed with its program. This session is held at noon. The forum will cooperate with the Men's Union, the social organization for men, by making the meetings of the latter the social gatherings of the forum members.

Meanwhile, progress in the younger departments is distinct and unquestioned. Slowly their numbers are growing. Even the parents who at first were most opposed

to the new methods and schedule are reluctantly confessing that their children are not only finding more to interest them in the Church School, but are also showing greater progress in the knowledge of the subjects they are studying. At the close of the second year's experiment with the new program the problem of the younger departments is in a fair way to solve itself, and the opposition at first manifested is beginning now to change to real cooperation. The teaching corps has passed its second milestone, and some of those who at first dropped out are beginning to ask the privilege of a second trial and readmission into this now select force.

# IV

# BUILDING THE PROGRAM OF WORSHIP

# IV

## BUILDING THE PROGRAM OF WORSHIP

THE great aim which dominates modern religious education—the development of a real, a vital Christian character, rather than the mere imparting of Biblical knowledge—reaches its climax and finds its most vital factor in the worship program of the Church School. Particularly is such a program of importance to the church which, like Wesley, has sought in its architecture a more worshipful setting. Either this change from the customary church interior of the average non-liturgical house of worship will prove a colossal blunder, through its very unfamiliarity and break with the customary means and modes of worship, or it will bring to such churches a new and richer worship and increased reverence.

There is no question but that a great transition is taking place in the life of our

American Protestant churches. We are definitely moving from the old, freer, rather informal spirit of the meeting-house toward the more formal and reverent expression of the temple. There are undeniably many factors involved in this transition, but not least is the consciousness of the present lack of reverence and worshipfulness in so many of our churches. Religious education is furthering these changes through its own intensive study of worship, and through development of the factors which are involved in such a training as will produce the desired spirit of reverence and worshipfulness. It may well be questioned whether the churches which are undertaking seriously the development of a real worship program in the Church School are not accomplishing their purpose more thoroughly than those historic bodies which rely upon the mere training of their children in the long-established forms of worship and devotion. These churches of the newer type, having no such forms in their own traditions, are necessarily driven to develop them, and in consequence to seek and to study the meanings and the emotions

which underlie all forms. It is surprising to find the mastery of the principles and the technique of worship which teachers and superintendents have attained with a very minimum of guidance and instruction. These facts are of importance, for they evidence a genuine development of worship and a systematic training in its practise which will make the worship of the future in such non-liturgical churches not a weak imitation of that of their neighbors, but a new and vital expression of their own.

These results have not come about miraculously, but gather the fruits of years of thought and experience in the worship exercises of these departments. The assistance which has been given through Dr. C. M. Boss and Miss Mildred Moody, representatives of the Board of Education of the Methodist Episcopal Church, brought to culmination the work of consecrated Sunday School teachers and leaders who had already, in the limited time allotted, worked out a fine beginning of a worship program. While there has been little conferring together by the workers of these various departments,

and each has worked out her own departmental program largely by actual experiment, yet the basal principles upon which they worked have been the same, and this has given unity to the whole worship program of the school.

### Time a Necessity in Worship Programs

It was the change of hour from 12 to 9:30 and the lengthening of the session period from an hour to two hours and a half which has been primarily responsible for the new program of worship. In the hurried hour of the average Church School there is little time for anything save the customary devotions; but with this extended time there was not only opportunity but the imperative challenge to develop a real worship program which will satisfy the parents with the absence of their children from the church services. This has been done most satisfactorily, and that quite largely by the superintendents and teachers themselves, with such assistance as they have been able to secure. Fortunately, those in charge of the departments had practical educational ex-

perience as public school teachers, kindergartners, deaconesses, summer students of religious education, and Sunday School teachers. With an almost instinctive sense of the needs of the children in their particular grades, each departmental group set about the solution of this problem for its own department. The results of their efforts represent a well-developed, graded program of worship from Kindergarten to High School, which has risen out of the practical needs of the pupils themselves, and which has been tested by experiment. Here there is little of mere theory or book work, but the actual working experiments of a number of earnest, thoughtful teachers.

### Worship for Little Children

Little children's acts of worship are almost as spontaneous and formless as their play, for God is as real in their world as father and mother, brother and sister, and their relations with Him are as natural and unquestioned. They bring Him naturally into their play, and their childish interests and questions about Him rise as spontane-

ously to their lips as those concerning their pets and playthings. All that is needed is to guide this childish acceptance of His nearness and care toward the cultivation of reverence for Him and for His House. Worship with these little children is talking about Him, about His goodness to them, what He would have them do, and the reverent training of their lives in the habits of reverence, of quiet, of prayer when the brief moments of worship have come. There are no finer examples of how to do this very thing than the simple lessons of the little book so well known to English children, "The Peep of Day."

### The Beginning of Ordered Worship

A really organized order of worship does not appear until we reach the primary department. Here the order is still purposely kept informal and is constantly varied. It is but a step in advance of the informal, conversational type of the kindergarten, but a certain form is beginning to appear and the beginnings are being made in self-expression and in pupil-participation. The goal

sought in this department is the cultivation of the feeling of reverence during this part of the school program, and of the consciousness of the Presence of God.

How can these things be accomplished with the child of seven or eight years? Let us see.

In the period allotted to preparation for worship the children are gathered together in the same formation as that used for actual worship. A room divided from the remainder of the departments by sliding doors is used, with the little chairs arranged in rows, and with aisles in the center and on each side. The chairs face toward screens upon which are mottoes or pictures. On the walls in full sight are several fine copies of great religious pictures. It is hoped that in time this part of the room may be so arranged as to suggest the chancel of the church, with low altar shelf, perhaps a copy of the Christ Child so beautifully used in the Children's Corner of Chester Cathedral as the substitute for the altar-cross (the Child, in plaster, standing with arms outstretched to make the shape of the Cross). During this

period of preparation, the memory verses and the hymns for memorizing, to be used later in the actual worship, are taught. The effort is made to correlate the intended worship with what the classes are studying. For instance, the two groups at present represented in this department are studying "Obedience to God," and "Being Home Helpers." These are correlated by showing the children that obedience to God is cooperating with Him in His care for us, and also with our parents in their care for us, so that together God, our parents and ourselves may make a happy home. In this particular preparation the prayer theme chosen to be worked out with the children is "Home." The children are asked "What shall we ask God for our homes?" "To make them happy?" "How can we make our homes happy?" Some child suggests: "By running errands cheerfully when mother asks us." The leader asks: "How will we say this to God?" "O God, make us cheerful when mother wants us to run errands. Amen." In this way simple, sentence prayers are suggested, dealing with

the familiar needs of these children; not things which are strange and apart from their daily experience and therefore unreal, but prayers drawn out from the children's own life and thought and phrased by them in their own words as they would express them.

The period of worship opens with a prelude on the piano. This quiets them, but it is intended to serve a far more worshipful purpose, one which well might be copied by older worshipers. While the prelude is being played the children are asked to think about God. Now they are going to talk with God. How should they act in His Presence? How does He expect them to conduct themselves? At times the children themselves are asked to suggest what they should think about during the music. They suggest: "God is near us. He loves us. He cares for us." At times they are asked to point out anything in the room which might help them in thinking about God, and so they are led to see in the copies of great religious pictures hanging upon the walls their vital message and meaning. These are naturally associated

with worship, with thinking of God, instead of being merely pictures. This method naturally affords a normal approach to the various things which they see when they visit the "big church." They are taught in the same way to associate the altar, its cross, the sanctuary lamp, the lectern with its Bible, the pulpit, even the symbols seen in the carvings and the stained glass of the great chancel window, with their worship. So these little worshipers, from time to time participating in the devotions of their elders, are often more thoughtful, more reverent, more intelligent in their use of the new equipment of the church than many a grown-up worshiper for whom the same setting has little or nothing of meaning.

Much of the credit for this fine direction in worship is due to Miss Leila Ayers, the superintendent, and her helpers. A public school teacher of fine record and a lover of art, she has made pictures speak with a new meaning and reverence to these worshiping children. These copies of the masters speak as the children focus their gaze upon Jesus, with the child in His arms, the little lame

boy coming to Jesus upon his crutch, and the look of love on Jesus' face. The children are given the privilege of either closing their eyes during these moments as they are thinking, or of keeping them open and fixed upon whatever they have chosen as a help in their thinking about God. Most of them reverently close their eyes, and a stillness like the silence of a great cathedral steals upon that group of little children, but a moment before chattering with all the spontaneous joyousness of birds singing. The instruction is given just before the prelude is played. Naturally, it must not be too long. As one teacher remarked, "There is a psychological moment for it to stop—at this age." Perhaps this is true also for those of every age. Organists are requested to take notice!

Following the prelude, at times there is a song, at times the call to worship. The latter quite frequently is a Scripture verse or a few lines of poetry, viz.:

"For the beauty of this day,
For the hours we have to play,
For the work we find to do,
Helping father, mother, through,
We are glad this morning!"

When the Scripture is used, the store of memory verses is drawn upon. For instance: "Jesus said: 'I call you not servants, but friends.' How should we act toward our friends?" And the answer is found in another memory verse—that of the previous week—"Be ye kind to one another." Or, "What is a good rule for friends?—'Whatsoever ye would that men should do unto you, even so do ye unto them.' "

The prayer follows usually, tho a song may take its place. If a prayer, it is simple and childlike, a mere sentence, repeated by superintendent and children together, after it has been given to the school: "Thank you, Heavenly Father, for this Sunday morning when we can be at church with our friends."

The most formal part of the primary worship is the offering and its presentation. This comes early, and two children are chosen by the teachers from the classes in turn to take up the collection. At the call for the offering these children leave their seats and come forward to receive the plates, then pass them to the other children, and when

SOME OF THE WORKING EQUIPMENT

all have given, the two come forward as the ushers do in the "big church," and the department stands and together repeats the response:

"Since my Heavenly Father
Gives me everything,
Lovingly and gladly,
Now my gift I bring."

A song follows the offertory, tho, like every other feature of this simple order of worship, it is frequently changed. At times the leader enlarges upon the theme for the morning worship, using the conversational method of questions and answers. Sometimes a story will accomplish this same result.

Several times during the year the department as a whole visits the "big church," participating usually in its opening service, thus accustoming the children to the worship of the church. The children look forward to these visits with great interest and take great pleasure afterwards in pointing out the various things which "they do just like us!" Before each visit, in the preparation-for-worship period, the children themselves

are led to suggest the laws of conduct which must be observed while in the church, and are very prompt to criticise sharply any violation of these. The children retire during the hymn before the sermon, so their participation in the church service is purely worship.

### Worship Among the Juniors

Promotion to the Junior Department is the official recognition of one of the distinct transitions in the child's changing life. These Junior children are no longer babies and little children, but wide-awake, alert boys and girls. Their worship must afford a much larger room for participation and self-expression. Miss Martha Bowers, the head of the department, is a thoroughly trained Christian worker, a deaconess and graduate from one of the best deaconess schools, and an experienced worker with children. She is also assistant pastor and church secretary. Under her direction a thorough program of worship has been worked out for the juniors.

For children of this age a definite intel-

lectual content must be given to worship, so a theme is chosen for each month about which the worship is centered. For instance: January—Foreign Missions; February—Our Heroes, including the heroes of peace as well as those of war; March—(leading up to Easter) the Hero of Heroes, developing different phases of Christ's life; April—Home Missions, using the home missionary text-book for Juniors.

### Worship Materials

In this department that which was accomplished by the primary leaders in a simple, conversational way is secured by means of a mimeographed program for the month, which is known as *Worship Materials* and which takes the place, in the actual departmental worship, of the Church Calendar with its Order of Service. These sheets are given out the first Sunday in the month to all, teachers, officers and pupils, that they may become familiar with the material for the month. The remaining Sundays they are placed in the chairs of the

assembly room for the guidance of those worshiping.

Here is a sample of this program:

JUNIOR DEPARTMENT, WESLEY CHURCH

*November Worship Materials*

CALL TO WORSHIP:

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

"O that men would praise the Lord for His goodness and for His wonderful works to the children of men."

MEMORY PSALM, 100.

HYMN OF THE MONTH, 283:

"Come, ye thankful people, come."

PRAYER:

*Leader:* We come into the house of prayer.
*Response:* To bring Thee thanks, our Father.
*Leader:* For all the happy things of life.
*Response:* We bring Thee thanks, our Father.
*Leader:* For a chance to grow bigger and better.
*Response:* We give Thee thanks, our Father.
*Leader:* For daily comradeship with Thyself.
*Response:* We thank Thee most, our Father.
*All:* Help us to work with Thee to make all the world a better and happier place in which to live. Amen.

## *PROGRAM OF WORSHIP*

PRAYER RESPONSE:

"For the Lord is mindful of His own,
He remembereth His children. Amen!"

OFFERTORY VERSE:

"Every good gift and every perfect gift is from above and cometh down from the Father of lights."

OFFERTORY RESPONSE:

"All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen!"

SERMON STORY:

(The story selected for this day.)

BENEDICTION:

"Saviour, again to Thy dear name we raise,
With one accord our parting hymn of praise;
We stand to bless Thee ere our worship cease,
Then lowly bowing, wait Thy word of peace."

NOVEMBER THEMES—God's Gifts.

| | |
|---|---|
| Nov. 4—Work | Nov. 18—Service |
| Nov. 11—Peace | Nov. 25—Worship |

### PREPARATION FOR WORSHIP

The Junior Department assembly room is a beautiful chapel with beamed ceiling. Here both the periods of Preparation for Worship and of Worship are conducted. The first Sunday of each month the Worship Materials program is given out to familiarize

the children and teachers with the plans for the month. The preparation period is used for the necessary instruction, the memory-work in both Scripture and hymns, and Bible drills familiarizing the children with the books of the Bible and how to locate any particular verse and chapter. In this period comes the preparation of these children for church membership, their instruction in the beliefs, the organization, the duties of membership in the church. Each year at Easter sees a substantial class of these Junior boys and girls received into the church.

During this period, on the last Sunday in the month, there is a brief birthday service. Those whose birthdays have occurred during the month, both teachers and pupils, come forward as their respective grades are called, with a penny for every year of life. Those who appear for the first time are presented with the department pin, quite a handsome emblem. Those who have appeared before are given Bible book-marks. The proceeds from these birthday offerings go towards a Chinese school in which these Juniors are interested. This preparatory pe-

riod is known as the Instruction and Fellowship Period.

There is also instruction given in the matter of the worship of the church, the meaning of the various portions of its service and of the symbols. It is the custom for the teachers and the pupils of this department, with the Intermediates, to attend in a body the Church Communion Service, which is observed bimonthly. Preparatory to this service the department is instructed in the meaning of the various parts of the ritual of the service. Collects are studied phrase by phrase, and memorized, and the pupils come to this service with a knowledge of its significance and an intelligent participation in it which surpasses that of the average adult church member. There is also prayer training in the individual classes, the last session of the hour closing with prayer, usually little more than a sentence prayer.

### Order of Worship

The order of worship in this department differs very little from that in the *Worship Materials*. It begins with a prelude on the

piano, which brings the room to quiet. Frequently there is an interpretation of this music and its composer, which is a real contribution to musical culture as well as a means of giving intellectual content to the number. The Call to Worship, which follows, is usually sung, tho at times a verse of Scripture is used which can be repeated in unison. Then comes the Hymn of the Month. These Juniors are storing their minds with great materials for their future devotional life—the great verses of the Bible, memorized hymns, the knowledge of the Collects, poems of power and helpfulness. (Frequently the Hymn of the Month alternates with the Scripture and Offering.) After the hymn comes the Sermon Story, the message of the period. This is chosen with the intent of tying up with the theme for the day and is given by the leader. It never moralizes. Juniors have an infinite contempt for that. They are keen enough and quick enough to see the application of the story without anybody's laboriously pointing it. The leader who stops to moralize has lost her crowd. The Hymn and Bene-

diction—the latter usually a verse or stanza used as a response—close the worship.

### The Religion of a Junior

Religion changes with the conceptions of the individual. It is not the same thing to a Primary child and the Junior. The latter thinks in a different way, and this difference in thinking, in feeling, must necessarily express itself in the Junior child's religion as well. The God of the Junior is not that benevolent, big father type of the Primary pupil, but Some One distinctively his own. As the nearness, the love, the care of God fill the thought of the Primary child, it is the greatness, the power of Him which the Junior thinks about. "Obedience" is the ready answer which leaps to the lips of the Junior whenever you question him as to what is due from him to God. The Junior is approaching the age of self-consciousness, and it is difficult to find out what he does really think. He is reticent about it. He does not like goody-goody religion. It must take on more reality, more sternness. He does not enjoy the formless conversational worship

of those younger. He wants what he is doing to get somewhere. He is more comfortable with an orderly régime. His participation, as yet, is largely group and not individual. He is too young to lead or to do more than merely some objective service, such as taking the collection, carrying the church flag. He is quick in his moral judgments, but, like many of us, finds difficulty in their application to what he does. His keen perceptions betray him into the formal answers expected by the grown-ups, and his peril is that words may take the place of moral convictions. He needs to feel not only the greatness of God but also the right of that God to his loyal, obedient living. His sympathies are quick, and this is the time to enlist his interest in others, particularly those against whom prejudice will later appear.

### The Intermediate at Worship

Between the Intermediate and the Junior lies one of the great natural gaps in human development. The Intermediate is in the period of adolescent storm and stress. He is exceedingly self-conscious, yet demands in-

dividual attention and opportunities for activity. In the midst of the stress of the physical and psychical changes he is undergoing, his religious nature is beginning to make its appearance in a new and conscious way. His emotions are strong, and he does not yet know just how to control them. He is a creature of moods and fancies. He is beginning to think also—and to question. He questions everybody and everything—the Church, the Bible, prayer, religion. He is trying to formulate his thoughts. Religion for him certainly must have a larger intellectual content than for the junior. It must be more than form. It must link up with life. There must be considerable room for individual participation and expression, not, as with the Juniors, in assigned duties merely, but in the preparation of parts of the service of worship and a recognized place in the leadership of such services.

If there is a place in the whole graded scheme of Church-School Worship for the real teaching of religion it is in this department, yet the thing we are to teach is so close to the child, is so impossible for the

child to talk about to others, that it is scarcely possible for him to mention it even to his own parents. This thing is welling up in his own soul like some irrepressible fountain, yet before it he is shamed and thrilled, doubting, yet believing, troubled and triumphant.

The period of doubt, in our day, has moved back from its old position in the High School years to those of the Junior High School and later Grammar School. The boy is beginning to read and to study and to think and question about evolution, the Bible story of creation, miracles, while his sharp criticism of others causes him to doubt the reality of religion because of the evident imperfections he finds in its professors. Many an Intermediate is sorely troubled by doubts, and needs to be taught to believe in something, to be led to certainty and to be reassured that there is something in all this which is worth while. He is interested in life, in folks. It is the hero age, but the hero must be able to stand testing.

The leaders of this department build their programs of worship around the most vital

interests in the adolescent's life. This year the programs have centered in great historic characters—reformers, missionaries, philanthropists, religious leaders. The program given in full below centered in Clara Barton, founder of the Red Cross, who was born a comparatively short distance from Worcester, in Worcester County. The entire program is built about the character for the day. If it is Luther, then the music will be from his period, perhaps hymns that he wrote. The Scripture will have its link with him. If the character is a missionary like Livingstone, then the hymns will be missionary and the Scripture also. Here is a sample program from this department. These, like the junior programs, are mimeographed, except that this is made for each Sunday, tho using materials which are the same for the entire month:

INTERMEDIATE DEPARTMENT WORSHIP PROGRAM

February and March—Wesley Church School.
GENERAL SUBJECT:
"What we learn from great characters."

SPECIAL SUBJECT:
"Clara Barton, Founder American Red Cross."
LEADER: Mrs. Wheeler and Class.
PRELUDE.
CALL TO WORSHIP.
*Leader:* Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment.
*Response:* I will love Thee, O Jehovah, my strength.
SILENT PRAYER.
*Response:* Our Father, help us to love Thee as we ought, so that we come to know Thee better and worship Thee as Thou wouldst have us. Help us to appreciate all the great lives that have made Heaven clearer to earth. Amen.
HYMN.
SCRIPTURE: Mark 10:35-45; Galatians 6:2.
SPECIAL MUSIC.
POEM.
OFFERTORY.
HYMN.
RESPONSIVE READING:
*Leader:* Sing aloud unto God our strength.
*All:* With God is wisdom and strength. He hath counsel and understanding. The Lord reigneth; He is clothed with majesty; the Lord is clothed with strength.
*Leader:* God is our refuge and strength, a very present help in time of trouble.
*All:* Therefore will not we fear, tho the earth be moved, and tho the mountains be carried into the midst of the sea; tho the waters

thereof roar and be troubled; tho the mountains shake with the swelling thereof.

*Leader:* Ascribe ye strength unto God: His excellency is over Israel and His strength is in the clouds.

*All:* The Lord is my strength and my shield; my heart greatly rejoiceth, and with my song will I praise Him.

*Leader:* He giveth power to the faint; and to them that have no might He increaseth strength.

*All:* They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

LEADER'S TALK.

PAPER (read by pupil)—"Clara Barton and the Red Cross."

APPLICATION (Superintendent).

SPECIAL MUSIC.

BENEDICTION:

"Now, Lord, I give myself to Thee,
I would be wholly Thine:
As Thou hast given Thyself to me,
And Thou art wholly mine:
O take me, seal me for Thy own,
Thine altogether, Thine alone."

When the first notes of the prelude are sounded upon the piano the department comes to order with a reverent silence like that of adult worshipers. All stand for the period of silent prayer. The thoughts for

this period are suggested by the leader at its beginnings—the character of the hero chosen as the subject for the day, the things in this hero upon which their thoughts ought to dwell, and which they should ask God for themselves. The response is the same for the entire month.

The next section of the program is carried through with the department seated. The Scripture lesson is chosen to fit the hero studied for the day, and is usually read by a pupil. In preparation, this reading is rehearsed previously with the superintendent several times. If possible, the reader is chosen a month in advance.

The special music is always devotional, and wherever possible is drawn from the department members. The poem is introduced as another mode of expression and one particularly enjoyed by youngsters. Its rhythm, cadences and rime appeal to the adolescent. Either the superintendent or a teacher makes the selection.

The offertory prayer is carefully prepared and memorized by the entire class responsible for the day. In this fashion the

absence of the one elected as leader does not embarrass any one, for his classmates are equally ready to take this feature of the service. The entire class comes forward to the front when the prayer is said, and this makes it less embarrassing for the one assigned the task. The offertory response is the same as that used in the church. The hymn which follows affords the opportunity for the class at the front to regain their seats quietly and in order.

The leader's talk is in fact the sermon of the day, a far simpler sermon and closer to the mark than all the children's sermons ever preached by the minister. At times a paper takes the place of this, or supplements this message of the leader. The prayer following has been arranged either by the department superintendent or by a teacher, and all reverently take part. Then follows the interpretation of the theme by the superintendent and its application to life. This department is fortunate in its superintendents—Miss Inez Curtis and Mrs. Charles Delano—both trained public-school teachers, splendidly using their professional experience to

strengthen the Church School. They apply the lesson to life and make a very decisive and deft connection between the theme for the day and Christian living. In addition to Miss Barton, other notable characters, like Dorothea Dix and her labors for the insane, Bancroft the historian, Edward Everett Hale, George F. Hoar, Senator and leader; John Brown, agitator and abolitionist, were mentioned in the intermediate program just quoted. With this unusually rich group of historic names drawn from the immediate vicinity, the leader pointed out how God had chosen those leaders to carry onward His plans and how the effectiveness of their service and their real response to His call grew out of their religious life. Then came the link with the boys and girls themselves. Where will God find the leaders and helpers for to-morrow? Certainly just as He found these, among the folk everywhere, and as the leaders mentioned had in their time been boys and girls just like those of to-day, so God must choose perhaps from this very group some one to do what He wishes done to-morrow; and if so, then the Christian life

of that chosen boy or girl will determine whether he, whether she will be able to do what God wishes! It is needless to say that the particular group which heard so pertinent and local an application went from that room impressed.

### Growth in Worship

A survey of the program just outlined through the various Church School departments makes the fact clear, even in the comparatively brief period in which this program has been in use, that a definite growth in both the habit and content of worship is taking place in the lives of these children under instruction. Each department is making its own peculiar contribution, but the development carries on into the next higher, to be in turn reinforced there and strengthened. The evidence of this growth is easily to be found in the knowledge and understanding of the worship of the church itself by those in the higher departments. In a discussion of the Communion, some of these young people, who had enjoyed the advantage of such training, revealed a grasp of

the significance not only of the service as a whole but also of its several parts, its collects, prayers, responses, which it is safe to say not one adult worshiper in ten, nay in fifty, has. It is just such development, carried on through the years, which will bring about a new reformation in our evangelical churches, a veritable revival of real worship, a new and a more reverent attitude of mind and soul toward God's House and toward God Himself.

# V

# BUILDING THE PROGRAM OF RELIGIOUS WORK

# V

## BUILDING THE PROGRAM OF RELIGIOUS WORK

THE definite religious activities of such a church as this need to be planned as carefully and carried through as thoroughly as those of the social, recreational and educational programs. In a church of the magnitude and membership of Wesley such a program is distinctly a different matter from the usual preacher's program of the smaller church. In the first place, it is not a mere professional program, outlining the special interests and objectives of the preacher. It is the working religious program of a great group of people, in which the laity as well as the clergy and staff must have both an interest and a share in the planning. To further this end, several official board committees, dividing the phases of the work, were united and reorganized as the Standing

Committee on Religious Work. This committee is named by the Nominating Committee of the Church Board, with the counsel and approval of the ministers, and is voted upon by the official body of the church.

The functions of this committee, as stated in the enabling motion on the minutes of the Official Board, are as follows:

"To assist the ministers of the church in the planning, the direction and carrying through of the entire program of religious work for the church year; to counsel in special matters of emergency and expediency; to represent the various groups of the membership; and to serve as the Standing Committee on this important phase of our work."

Under the care and consideration of this committee come:

The stated religious services of the church —the morning and evening worship; the Observance of the Holy Communion, both the regular bimonthly observance and the alternating Early Communion; the midweek prayer service; the evangelistic program, Lenten services, special services of all kinds;

and the direction and development of the entire spiritual life of the church.

The persons chosen for membership on this committee represent: the Official Board and leaders of the church; the prayer meeting group, the two young people's groups, the Ladies' Aid and such general representation as may be necessary to make the committee representative of the church as a whole.

### Developing Spiritual Life

Spiritual living in America, particularly that of our large cities, with their large masses of foreign population, now reaching a second and a third generation on American soil, is decidedly upon the decline. The pervading of our American life by foreign and alien religious ideals, of lower standards, with a different conception of religion, of the Sabbath, of morality, of social and individual life, is making so definite an impression that it must be seriously reckoned with in any religious program contemplated by the city church. The children of these other homes are not only attending the

same schools as the children of our church families, but are frequently their intimate chums and companions, and, as we must expect, not infrequently become their partners for life. The tendency, particularly with our younger people, is to accept the lower and popular standards of the community and of those churches content with a formal religious life, and to question sharply why any other ideals should be considered.

Wesley Church, in its traditions, represents the finest ideals of the old Methodism—a simple, fervent piety, beginning with conversion, including a personal religious experience, testimony, public and private prayer, reclamation and reconsecration as the cure for indifference and backsliding. There has always been in the churches merging to form this new church a substantial group of prayer-meeting Christians. This meeting has not yet passed away, as in so many modern churches. A fine group of earnest, fervent Christians, who have a personal experience of salvation themselves and seek to bring others to the same experience, make up the strength of this weekly service.

However, the building period, with the large influx of new members, many of whom came from other churches, or from no church relation, has created serious problems. The necessary emphasis upon the material has unquestionably affected the spiritual life of the church. The new surroundings and character of the building have repelled some and attracted others. Pride, a new comparison of the church with those in the community previously regarded as socially more select, and the desire to be like these churches in social ways and ideals as well, have brought in counter currents to those which, for years, determined the type of religious life existing in this church.

A Gothic interior does not readily lend itself to the more evangelical types of religious work. It is easier to carry through a processional than a prayer meeting, to conduct stately worship than to carry on a revival service. Yet a church with the traditions of this one can not permit its architecture to dictate its religious program.

The variety of folks produces a variety in desires in the matter of services. Those who

miss the old, simple, informal services of an evangelistic character wish the revival song book in place of the church hymnal, the direct appeal for seekers, the altar service and the general warmth and simplicity of the old-time service. Others, who enjoy the new emphasis upon the worshipful, who are of riper culture, wish an evening service, largely of music, simple yet with dignity and reverence, a brief and helpful sermon, and freedom for personal meditation without pressure for immediate and public decision.

Again, the prayer service also has its two groups. There are those who wish the service to be chiefly one of testimony and prayer, with the minister merely guiding the service. Others would prefer more of a teaching service, which would bring to them instruction and new knowledge, and less wearisome repetition of the (more or less) tedious experiences mentioned week after week.

Facing these problems, the Religious Work Committee has patiently experimented with different types of meetings. A Vesper Hour of Music once a month has been instituted, which may grow into a real Ves-

per Service with brief message and affording a variety of pulpit appeal not now permissible. An educational period was attempted on Wednesday evening at the same hour with the prayer meeting, at first, then earlier, to avoid the conflict and competition which resulted. This has not been wholly a success.

The major problem has been the definite developing of a deeper and a more vital religious life in a sufficient number to leaven the larger mass. This has been attempted through an organization of persons willing to pledge themselves to spend at least ten minutes each day with their Bible and in prayer. More than 300 such signers have been secured, and the careful guidance of their reading and the suggestion from time to time of objectives for prayer will be made. This is necessary in order to keep excellent intentions from becoming merely forgotten promises. A smaller prayer group meets every Sunday evening in the chapel for prayer for the church, its membership. Already the effect of this movement, backed by purposeful pulpit pleas for the same ends, has been apparent.

Special addresses by persons in whom the young people have implicit confidence have brought home to many a careless, reckless young person the shallowness of his own religion and the desire for a nobler type of life.

### Evangelism

While the religious-work program of this church contemplates a number of phases of evangelism, and while from time to time Sunday evening is used for the direct, personal appeal for commitment of life, the dependence of this program for larger results is on the Visitation Method. To-day it is practically impossible to get any considerable number of folks to a revival service, much less many real, confessing sinners. There is a place for a meeting for the quickening and reconsecration of backsliding Christians, but the chief and most successful method is that of the Seventy, two by two in personal visitation and direct personal appeal to become Christians. This method carries the Gospel to the very individual who most needs to be won. In the

latest program of this nature, the visitation occurred just before Easter, making possible a large ingathering at that time. The names canvassed were taken from the Church School and Church Constituency lists.

In the Church School the method is practically a confirmation plan. The Junior Department is made the base for the usual pre-Easter training class. Under the careful teaching of a deaconess, those children to be received are prepared for membership, then received on Easter morning. The training is thorough, and each child is individually dealt with in the matter of his acceptance of Jesus Christ as his Saviour.

### Preaching Plan

Both of the ministers of Wesley Church are expected to preach, which makes it absolutely necessary that the two work together as one man in their preaching plans. So far as is possible, the year's plan is made with the intent of covering certain definite doctrinal fields left untouched by the plan of the previous year. Provision must also be

made for a sufficient number of popular (crowd-getting) evening services, which will keep up the evening program and attendance. Certain phases of the church's own life must be treated. These are determined upon with the counsel and approval of the Religious Work Committee.

Such a church as Wesley is face to face continually with unusual temptations to let down standards and yield to the pressure of prevailing stunt methods. The church in the public eye is continually mindful of its measurement by multitudes, and multitudes are not easy to secure. The Wesley pulpit has set as its standards Sincerity, Reality and Spirituality. Much use is made of the unusual, to change and freshen the services, but never as a mere stunt. During a series of book sermons on "The Modern Views of Christ," Klausner's *Jesus of Nazareth* was the basis for "What the Modern Jew Thinks of Jesus"; Chesterton's *Everlasting Man* for "The Roman Catholic Viewpoint," and J. Middleton Murry's *Man of Genius* for "The Unitarian Viewpoint." Use is made from time to time of double series for both

morning and evening, touching complementary phases of one general subject. For instance, the morning series may be on "Building the Church," dealing with the group problems of Christianity as presented in the church—Building the Temple; Pillar and Arch, or Building Principles; Building for What? (the Purpose of the Church); Fruitful or Fruitless? (or, Outcomes and Results). The evening series may deal with the question, "Am I a Christian?" (In my Relations to Others; Tested by the Sympathies of Christ? In the Goal of My Living? In My World Vision?)

### Music and Light

Large use is made in the course of the year of effects produced by music and light. The advantage of a superb chorus choir of seventy voices and one of the truly great organs of New England, together with an organist and director who is sympathetically in accord with the spirit and purpose of the preaching program, make possible some rather impressive things which have been done. On the night when Klausner's book

was the subject, the opening part of the service was taken bodily from the evening service of the synagogue to the great interest of Jews and Gentiles alike. On the occasion of the Christmas Nativity, given on the chancel steps, the musical setting for the scene of the Presentation in the Temple was an ancient musical composition taken from the collection of Temple Music, remarkable in its effects. A recent visit by the chief pastor to the Holy Land was made the occasion of three evening services painting in words and music scenes from the Holy Land, using Shure's wonderful Palestinian Suite and presenting "Galilee," "The Pool of Bethesda," and "Gethsemane."

The chancel arch of the church is equipped with four circuits, a red, a blue and two white, and also a spotlight focused upon the altar-cross, and a floodlight illuminating the altar and reredos at desire. Combinations of lighting circuits give the ruddy glow popularly dubbed by our attendants the "sunset glow," or the colder light of the blue, or merely the darkened church with the spotlight on the cross. Possession of the

reflector of a great modern locomotive headlight, perhaps the most accurate parabolic curve which modern skill produces, affords for the purpose of illumination at times of pageantry a remarkable medium, far surpassing any spotlight made. This is especially effective at long distance, from the back gallery. One evening, using another of Shure's compositions, "In Tune with the Infinite," this light was made to traverse slowly the south wall of the nave, picking out each architectural detail, moving with the impressiveness of some phenomenon of nature, arriving, with the climacteric of the music, at the full illumination of altar and cross; then, by tilting it upward, the penumbra cast by the rim of the reflector extinguished the glory of light, leaving a most impressive effect.

In pageantry there has ever been the constraint of the beautiful chancel setting and the avoidance of the ordinary dramatic effects produced by curtains and action. Such pageants as are permitted in the chancel are given upon the chancel steps, and as far as possible all entrances and exits

are made from the nave and not the chancel. All changes are made under cover of the darkened church and only the portion of the chancel in which the scene is located is illumined.

Most of our customary Protestant services are tedious and unattractive because of their sameness. Even the slightest of changes from the usual routine lifts that service out of the ordinary. We must learn from our Roman friends the value of the wealth of color, of pageantry and processional, the beauty of vestments, the dramatic settings for the most vital things in religion. These are possible for us too, with the same religious restraint and with the same gripping effect upon those who worship. It is with a regard for these things and the aim to use them wisely in attracting congregations, yet without the stuntster's spirit, that the preaching methods here outlined have been used.

# VI

# EQUIPMENT

# VI

## EQUIPMENT

THE planning and the equipment of such a church as Wesley is no small task. Into the plans here described and illustrated have gone the previous experiments and experience of more than a hundred of the finest church and parish buildings which have been erected in the last ten years. Each experiment has been studied in the light of the local needs and possibilities. As a guidance to those considering the erection of churches with something of the same outlook and program of work, the equipment worked out for this church is given in detail.

### Why a Gothic Structure?

Perhaps it may be asked why the Gothic form of architecture was chosen, and why the chancel equipment was made that of the liturgical churches, instead of following the

fashion of the non-liturgical denominations, particularly that to which Wesley belongs.

The answer is clear and definite. The only church architecture in America, apart from the Gothic, which deserves serious consideration from the viewpoint of real architectural value and beauty, is what we call the Colonial, the beautiful development of Sir Christopher Wren and others from the ancient classical type, with its columns, its pediments, and the lifting height of the Gothic spire. This, by tradition, at least in America, belongs rightfully to the Congregational bodies. The bizarre and hideous confusion of various architectural styles in the same building, as seen in many of our American churches—including not a few planned by our better architects—is driving our modern builders back to the old, time-honored fashion of the Gothic, so long the standard for all religious architecture. Here, at least, we have beauty and significance and order and tradition. The same influences, plus the utter lack of the worshipful in the average American church interior, are driving us to-day back to the stately

BREWER HALL AND STAGE (ABOVE)
NORTHRIDGE CHAPEL (BELOW)

beauty and significance of the chancel and altar of the liturgical churches.

Wesley Church is built in the form of a Latin cross, the long nave forming the upright of the cross, with the transepts as its transverse arms and the chancel as its head. A beautiful, delicate tribute of affection to the church's Lord is the slender, graceful flèche, tipped with the cross, which rises from the roof immediately above the crossing (where the upright and transverse arms of the nave and transepts meet). It was here, on the Cross of Golgotha, rested the head of the suffering Saviour, and it is this which this beautiful, slender tower commemorates.

As the visitor enters, the eye is irresistibly carried forward by the wide central aisle to the chancel, which is the crowning glory of the church. It is here those symbols have been placed which are dearest to Christianity and most significant to faith. At the focal center is placed a beautiful marble altar, the oldest symbol man knows of approach to God. Upon this altar, upon a higher and reserved place, is the cross,

symbol of our Christian approach to God through Jesus Christ our Saviour. Before these hangs a sanctuary lamp, its ever-burning flame typifying God's Presence, Immanuel (God with Us). A beautifully carved reredos of oak, with canopies enriched by gilding and color, backs the altar and the cross. Above is a great chancel window, in time to be filled with the glorification of Christ in wonderful glass. On either hand, above the passages leading to the chancel and divided from it by rich hanging curtains of blue velvet, hung between carved oaken pillars, are the sections of the great organ. On either side of the chancel aisle are the choir stalls, with clergy seats in the rear, accessible from pulpit or lectern by doors in the choir screen. The latter is richly carved in linenfold and adorned with adoring angels facing each other across the aisle. The altar is raised two steps above the level of the chancel platform, indicating that even the Scriptures and the pulpit, the ministry of choir and preacher, are subordinate to the great central purpose of Christian worship —the soul's approach to God through Jesus

Christ and Him Crucified. The altar, in this church, has no sacramental significance. It is a symbol simply, and nothing else. Hence there are no genuflexions, no bowings or crossings, but simply the treatment of this symbol with the respect and in conformance with the custom of the churches which have long made use of it. In the observance of the Holy Communion, the chalice and patten, covered with a simple pall of linen cloth, are placed here as the symbols of the communion, the communicants partaking of the elements at the chancel rail dividing the chancel from the nave of the church. In this rail or screen, two far-separated meanings unite. This is the barrier, found in every Roman Catholic Church and separating the sanctuary from the church, at which the worshiper kneels in devotion. But it is also none other than the glorified form of the old-time Methodist mourner's bench, at which the repentant sinner knelt to seek the salvation of the Cross.

Within this chancel rail is set the baptismal font; here, rather than at the church door or in a transept, because baptism in a

Methodist Church is a congregational rather than an individual or family affair. On the higher level of the chancel platform there are placed the two great symbols of the Protestant Reformation, the Bible and the Pulpit; the Bible on its lectern, or reading stand, upon the left (looking forward), and the Pulpit, of the box type, on the right (looking forward.) Five warm-hued limestone steps climb from the level of the chancel rail to the chancel platform, and two others to the altar level, while one step lifts the platform of the baptismal font above the level of the nave floor.

Northridge Chapel, after the type of the morning chapels of the English cathedrals, forms the north transept and is extended to form a smaller chancel for its own use. It is seated with chapel chairs. Sliding doors may be used at will to divide the chapel from the church. This chapel is at the community's service for weddings or funerals, without charge. Any person in the community may be married from this chapel, or may bury his dead from it. Citizens of any faith may bring their own clergyman, priest or rabbi,

and need only arrange with the church office for this use. The chapel will seat some 160 persons, and a grille, forming part of the reredos, makes it possible for a singer to stand, unseen, in the organ-chamber room and yet be perfectly heard in case of a funeral. Even the smallest weddings, which would ordinarily be performed at the minister's home or in the church office, are brought to this chapel. The officiating minister is gowned as for a full church service, and all the dignity of a great church wedding is given, even tho none save the two parties be present. This makes for a more reverent and impressive wedding service. This chapel is also used for the observance of early communions on the alternating months with the observance in the church.

Both church and chapel are unusually rich in symbolry. The baptismal font is octagonal, the number eight being symbolical of regeneration. The quatrefoils on its sides are elaborations of the cross, and the rose within each speaks of the "Rose of Sharon." Eight angels with spread wings surround the basin and remind us of the joy

of the angels over repentant sinners. The pulpit is six-sided, like the star of Solomon, and so signifies wisdom. Circling the pulpit is a beautifully carved vine and branches, with the grapes, symbolizing fellowship with God. Beneath the vine, in pierced letters, appear the words of the inscription: "Jesus Christ, the same yesterday, to-day and forever." The emblem I H C is an older form of I H S, the abbreviation of the Latin "Jesus Hominum Salvator," Jesus, the Saviour of Men. The dolphin or fish carved on the pulpit recalls the ancient Christian anagram for "Jesus Christ, Son of God." On the backs of the clergy stalls appear, on one the beehive, symbol of industry, and on the other the sword of the spirit, which is the Word of God. In the great chancel window, in the head of the three great panels, appear in order the Cross and Crown, denoting the reward of sacrifice, the Dove, emblem of the Holy Spirit, and the open Bible, symbol of our guidance and authority. In the six lower panels appear six different crosses: The Celtic Cross or the Cross of Iona; the Tau Cross; the Salonika Cross, the

interlaced I and X, emblematical of the Latin Jesus and the Greek Christ; the Cross Flory, a budding or expanding Cross; the Cross Lorraine, named after Godfrey, Duke of Lorraine of the First Crusade, and the Anchor Cross, symbolizing Hope. In the chapel three windows symbolize its use for Worship, Matrimony and Memory, while the north aisle, which leads to the chapel, is dedicated to the Family; its three lancet windows are commemorative of the family through "Mary the Mother," "Christ the Child," and "Joseph the Father." The south aisle is devoted to heroism and sacrifice, and the war tablets are placed here; in time a Christian service tablet will take its place in the vacant bay.

### The Social Equipment

The social equipment will cover the ladies' parlor, the church or informal parlors, the club rooms, kitchen, kitchenettes and social hall. The ladies' parlor is a beautiful room, immediately across the narthex from the church. It is handsomely paneled in oak, with beamed ceiling, and has a stone fire-

place with beautifully carved cornice. Carpeted with costly Oriental rugs, furnished with a grand piano, a large rosewood writing desk, a center table, divans and comfortable chairs, it is a delightful room for receptions or waiting-room for visitors. Flowers and growing plants, handsome stand lamps and table lamps add their cheer.

The church or informal parlors are used on Sundays for the primary department of the Church School, but during the week are set up as parlors, or for small meetings. The rooms are most attractive, lighted by beautiful Gothic windows with stone traceries; rugs of taupe color cover the floor. The chairs are of wicker, painted gray, while an upright piano completes the furnishings. On the walls hang copies of famous paintings of religious art, the beginning of a collection which it is expected will be distinguished and which will be of educational value to the Church School. Two series of dividing doors, one sliding, the other accordion, separate these parlors from Brewer Hall, the social hall and banquet room. Orig-

inally planned to provide a passageway between these two rooms while meetings were being held in both, these doors have permitted the extension of the Church School Department to the farther door, some eight feet added to available space. Other accordion doors divide the parlors in two when desired.

The ladies occupy a full suite of four rooms on the south—lavatory and toilet, a serving room (which is also used for a classroom on Sunday and as the sewing room on week-days); the main kitchen, a large room opening by lifting slide-doors into Brewer Hall; and the pantry or dishwashing room. The serving room is equipped with a counter-shelf for service, and when used for dinner or cafeteria purposes is usually the service room for desserts. The walls on one side are furnished with drawers and cupboards for the storing of the sewing upon which the ladies may be working. The main kitchen is equipped with a fully modern hotel kitchen equipment—three hot-top gas ranges and one open-top gas range, with electrically ventilated metal hood over all;

two gas bake-ovens; full-length counters for service to waitresses or in cafeteria fashion, with Bain-Marie and warming closets; water cooler, battery of two ten-gallon coffee urns, and one twenty-gallon hot-water tank; porcelain-lined refrigerator, vegetable and pot sink, potato peeler and potato ricer on power, work tables and ice-cream truck. Storage, aside from dishes and silver, is under the counter and in the drawers of a large built-in work-bench. The pantry is equipped with a large and deep washing sink, an electrical dishwashing machine, closets and drawers on three sides for dishes, glassware and silver. A small entry divides this room from the banquet hall and intercepts the rattle and noise of the dishes. A housekeeper, employed by the Ladies' Aid Society, is in constant charge of this equipment.

The banquet room, Brewer Hall, is large, sixty-six by forty-one feet, and twenty-two feet high. At one end of the hall is a great stage occupying the entire width of the room. The corridors on the second floor, opening into Brewer Hall, form a sort of

mezzanine floor with ample space for the spectators at basket-ball and other athletic events. Brewer Hall is used for a dining-room—capable of seating fully 600 guests at one time—and as an entertainment hall for dramatics, motion pictures, recitals, conventions, etc.; also as a recreation hall, for basket-ball, indoor baseball, handball, group games, etc. Three kitchenettes are in the building—two on the third floor, accommodating the various young people's groups, and a third in the basement, for club use. These kitchenettes are furnished with built-in cupboards on one side, dishes, glassware and silver for serving; on the other side are open shelves for supplies, a two-burner gas-stove, and under the window an enameled sink with hot and cold water for washing dishes. The club rooms are three and are located on the basement floor. Here meet the Girl Scouts, various club organizations, Church School classes, Boy Scouts, Boy Rangers. These rooms are furnished largely with chairs brought from our older buildings.

The third-floor Philathea parlors and the

second-floor Delta Alpha parlors, used for strong organized Church School classes, are to all intents and purposes club rooms, beautifully furnished with comfortable chairs, hangings, pictures, etc. The long corridor of the basement has the equipment of hangers along one side of the room to accommodate check-stand service for 400. Temporary tables, just board-width, are easily set up and taken down; they serve to keep back impatient members of the crowd from making a quick grasp at their fancied overcoats and hats, and provide a counter over which the garments may be received and given again. A wide center stair, used to bring down the persons checking, and two end stairs furnishing one-way exits, save all trouble and congestion. The bowling alleys, two, will be located on this basement floor, immediately under the kitchen.

### Recreational Equipment

The recreational rooms are the large Brewer Hall, used as a gymnasium, the locker and shower rooms, together with such club rooms as are used in various ways

by the organizations for boys and girls. To protect the walls and ceiling of the beautiful banquet hall, large nets are used, with a three-inch mesh, drawn into place by cords threaded through permanent pulleys, fastened to the steel ceiling beams, and fastening into sockets sunk in the hardwood floors. The basket-ball equipment is made up of piping in such fashion that it can be put up and taken down with a minimum of effort and without disfiguring the room. Frequently, where such rooms are used for basket-ball, the greasy, dusty print of the ball in full, half and quarter moons may be noted everywhere on sidewalls and ceiling. The nets prevent all this.

The shower and locker rooms are immediately in the rear of the stage in Brewer Hall, and the latter are used as dressing-rooms for the dramatic events. A narrow passageway divides these rooms from the stage and affords exit and entrance; a dividing door provides for separating the boys' and girls' locker and shower rooms, should both be present at the same time. The locker rooms are equipped with steel cabinet lock-

ers, providing full protection against theft while on the floor. The boys' shower is simple, fitted with six showers, all in one room just off the lavatory which separates the lockers and shower. The girls' showers are after the latest approved style of central shower, with four surrounding dressing-rooms, shut off by waterproof curtains. There are four of these, caring for sixteen girls at a time. Entrances to these rooms are on opposite sides of the building, and they are divided by a solid brick wall.

The bowling alleys, when installed, will provide ample space along the full length for spectators, two rows being possible. Entrance to these will be by the long basement corridor from which the various club rooms open.

These rooms, with their equipment, are under the immediate supervision of a director of young people's work.

### Dramatic Equipment

Wesley's stage, instead of the customary painted canvas scenery, is beautifully hung

in velvet, the proscenium curtain being of rich crimson. The wings and back drops are all of Golden Sand velvet, a color extremely responsive to light. These hangings are suspended—by patented hangers permitting of their change of position—from firmly fastened gas-pipe. The stage is fully equipped with footlights and borders, all on a complete system of dimmers which may be worked separately or in banks, thus permitting the shading in utmost gradations of color. The dramatic ideal of the church is that of the Little Theater Movement, depending upon a few props and light, rather than scenery, for the effects. Properties useful in such work are gradually accumulating, two window frames, a short stair, a movable fireplace, some period furniture affording a good beginning. A generously furnished costume closet, under the care of a competent Costume Committee, affords provision for the dramatics and pageantry of the church. An adequate assortment of spots, baby spots and flood-lights completes this equipment.

## Motion Pictures

The projection booth is located on the second floor of the Edwin Avery Brewer Parish House, to the north of the rear balcony of Brewer Hall. The slight side-angle is not enough to distort the pictures and avoided the necessity of ruining the large room used by the kindergarten department (see second-floor plan). Had the booth been built in the exact center it would have wellnigh cut this room in two. The booth is built upon a concrete base in which are imbedded all conduits for power. The walls are of tile and the roof of concrete again, making a thoroughly fireproofed projecting room. In the walls of this room there are openings for two motion-picture machines, and double stereopticon and a spotlight. With the purpose of a broader use of the projection apparatus there are openings into the kindergarten room—a room capable of easily seating at least two hundred people in seeing distance—whereby one of the motion-picture machines can be swiveled and pointed into this room, and there are openings also

for the stereopticon. All openings meet fire-law requirements with fused shutters, insuring their automatic closing. The arrangement makes it possible for a club or organization to enjoy an evening of pictures, if it so desires, without calling for the use of the large Brewer Hall, or on an evening when the hall is otherwise engaged. The booth is equipped with a metal stand and winders for reels, with two big motiographs, each with a 3000-foot magazine. Attention is called to the size of the magazine, for this cuts down the number of changes from one machine to another and better enables one man to handle the showings. At the time our installation was being planned it seemed wisest to use the mazda high-power lamps, but by the time the actual machines were purchased the coming of the high-intensity arc had called in turn for heavier, darker films, and this will make it necessary to install the newer lighting.

The church going into pictures cannot afford to do a poor imitation of the commercial showings. Unless it is merely a toy to be used occasionally, the equipment

should be the best obtainable, and the high standard of commercial projection should be sought. Even children are keen critics of the difference between the church and the motion-picture house. It is possible to secure used or rebuilt machines for a very much smaller figure than the new projectors, and if the rebuilding has been honestly done, or the actual use has not been too great, it is safe for the church to save this amount; for even in the most thoroughgoing church programs the wear is very much less than that in the commercial houses, where the runs are from noon at least until 11 in the evening practically without stopping. Most high-class houses change their projection machines each year. For a screen the best is none too good. Wesley has installed, through the kindness of a Boston friend, one of the best Dupont silver screens, and the results both with films and slides have been most gratifying.

### Office and Press Equipment

A church office to-day, poorly equipped, compelled to do much of its work by hand

without the assistance enjoyed by even the smallest business office, is to be pitied; and the shortsightedness of the church board permitting its office to be so handicapped deserves the sharpest criticism. The prime problems of the church office are: communication—telephone service both with the outside and with the various parts of the building, to save frequent and unnecessary steps; duplication—mimeographing, multigraphing, printing, caring for the numberless copies which must be made of everything from letters and reports to the full printing problem of a large institution making large use of publicity; mailing, records and filing.

Wesley is equipped throughout with an intersystem installed by and rented from the Bell Telephone Company, with a small desk switchboard in the church office. This gives control of the countless telephone calls passing continuously over the wires, and saves ministers, organist, sextons and housekeeper from waste of time with calls not properly their own. The Bell system was chosen in preference to many suggested intersystems because the expert service of

trained electricians was always available without additional cost, whereas the independent systems burden the church itself with this expense. Telephones are installed in the main church office, in the double office of the pastor and associate, in the two studies of the pastors, in the studio of the organist, and in the kitchen and boiler room. In addition, there are phones in the press-room on the second floor, but these are available for others on this floor and on the third floor. In this way, calls from outside for various individuals who may be in attendance at some meeting or working on any floor of the parish house can easily be relayed, saving both the time of a secretary to call them personally and their own time to descend to a lower floor for phone service. To accommodate outgoing calls, pay stations are installed on the first and third floors, these being connected directly with the telephone central. No calls can be made without charge through the church switchboard, and those desiring to do so are referred to the pay stations. Two trunk lines carry the tide of telephone calls, and a third

is in readiness should the volume of business eventually demand it.

This church office has passed through the various stages of duplication from the gelatin reproducer, mimeograph, multigraph, printing multigraph, to the fully fledged printing-press equipment. In working experience it has been found that the mimeograph is the most satisfactory cheap duplicating process and the printing department the best for the larger demands in a duplicating way. Wesley Church publishes each week 1800 copies of a four-page weekly paper, *The Wesley Herald,* which is the promotion agency of the church and of its organizations. This paper is edited by the church staff, under the personal direction of the pastor, who is an old newspaper man. It is set largely by linotype outside, proofread by the church secretaries, made up and printed upon our own press, and mailed from our own office. In addition a weekly calendar of from four to six pages is printed, running into 1500 impressions. All the church stationery, all advertising cards, letters, notices, programs and the like,

are printed in the church's own plant. Deducting the money received through advertising, more than $1000 a year, the total net cost of operating the church press is approximately $750 annually. Linotyping costs $700, labor $450, supplies $600, giving this church a weekly paper, a weekly calendar and its own rather generous printing for a net sum of only $750 a year! The equipment of the printing room was paid for in the first year, and has now, on the single item of the advertising returns of the church paper, paid for itself four times over. Of course, the charges any expert commercial auditor would look for—salaries for editing and proofreading, overhead in the way of heat, light, power, rental of space—are absorbed in the items of church salaries and the numberless items covering the operation of the building. Nevertheless, no item of our program has so conclusively proved its worth as this feature, with a saving on church printing of at least 33 per cent., and offering still further opportunities for income since the press is idle four days out of the six. A complete inventory of the press

equipment will be furnished those interested, upon inquiry, at a charge of 25 cents. The direction of the press is placed in the hands of the Committee on Printing and Publicity, who secure the advertising, counsel the pastors and staff in their editing, and form the responsible group in charge.

The office makes use also of the popular rotograph for mimeographing reports, letters, sermons, by this easy and cheap means of duplication. The young people publish a monthly paper known as the *WHYP* (Wesley High School Young People), which is mimeographed; also the Church Troop of Boy Scouts, Troop 8, their paper being known as *Pieces of Eight.*

For mailing purposes the type of addressograph using stencils which are easily cut on the typewriter is preferred. The membership list, for quick reference by alphabet and street, is kept in the popular visible trays of the Universal File. Reports, information relating to departments and organizations, and other material filed, are all kept in four-drawer steel vertical files. Both pastors have their own files, holding the

special information which each must have at hand, while the young people's director files his material in a similar way. The Church School and Church Record Files are together, for convenience, the Church School secretarial force using the church offices on Sunday.

### Educational Equipment

The educational equipment was advised by the Methodist Board of Education, by whom the Wesley Church School has been accepted as a model school—one of the laboratories in which the new plans in religious education are being worked out. This equipment is given in full as recommended, because detailed information of this kind is difficult to secure. The list as given is a working detail of modern church-school equipment of the best.

*Day Nursery*—Color scheme, apple green and tan; walls in tan, woodwork in chestnut tone (general color scheme for woodwork of parish house); chairs, table, coat rack, cabinet for toys and supplies in green; other furnishings in tan. Cribs, two; rock-

FOUR MUCH USED ROOMS

ing chairs, for mothers, two; chairs, 6 and 8 inches from floor to seat, four each; baby yard, one; cot, one; washstand, screen, clothesrack; table, round, 36 inches in diameter, 18 inches high; rug in apple green and tan linoleum. (The linoleum was adopted after sad experience with velvet rugs, in which the little children caught their toes and fell; it is more sanitary and satisfactory.) The floor is hard wood, maple, finished with spar varnish.

*Nursery School*—Color scheme the same. Chairs, 6 and 8 inches in height, a dozen each, finished in apple green; four round tables, 36 inches in diameter, 20 inches in height, to match chairs; one small piano, of type easily moved even by the children; one screen, hiding entrance and coat alcove; superintendent's desk, tabret, low chair rail; drapes of apple green; one rose taupe rug, 12 by 19 inches.

*Kindergarten*—Same color scheme as Nursery School and Day Nursery. Chairs, Korrect Posture, twenty-five to thirty, 10 inches high, and twenty-five 12 inches high; eleven tables, 20 to 22 inches in height; sand

table, two tabrets, superintendent's desk, all in apple green. Four screens, celotex, for thumbtacking prints and pictures, blackboard on one side (hyloplate); one small Brewster piano, rose taupe rug, 20 by 24; tan drapes at windows. Walls in light tan; woodwork, chestnut. Brown hangings hide coat alcove and rubber shelf.

*Primary*—Suggested color scheme, tan and buff, with the chestnut finish of woodwork. Chairs, Korrect Posture, sixty 12-inch and sixty-five 14-inch heights, quarter oak, brown stain; twelve round tables, diameter 36 inches, height 22, 24, and 25 inches; superintendent's desk, same stain; twelve screens, large panel type, hyloplate blackboard one side, celotex other; two rose taupe rugs, 20 by 26; one large-size upright Haynes piano.

*Juniors*—Enrollment, 145; number of classes, 17; average attendance, 100; equipped to care for 150. Rooms provided, 17 class-rooms and the smaller assembly room. Seating, Wagner Hall, chapel chairs, forty 14 inches in height, sixty 16 inches in height, and fifty 17 inches in height. Other

furnishings: Movable platform, 5 by 5; one large Haynes piano, one superintendent's desk.

*Intermediates*—Enrollment, 100; number of classes, 12; average attendance, 75; equipped to care for 150. Rooms provided, 12, with larger assembly room. Seating, Jennings Hall with 150 chapel chairs, 18 inches in height; one movable platform, 5 by 5; superintendent's desk, secretary's desk, large piano, movable blackboard on easel.

*Class-Rooms*—Korrect Posture chairs, 14 inches high, from 40 to 80; 15 inches, from 50 to 60; 16 inches, 48; table-arm chairs, 17 inches, 36; 18 inches, 174.

*Boys' Club Room*—Twenty-four reinforced chairs, bench three sides of room, large reading table.

*Girls' Club Room*—Forty straight-back chairs, 18 inches high; table, desk, rug, 12 by 12.

*Men's Lounge*—Rug, 12 by 12; 40 straight-back chairs; reading table, desk.

*Philathea Parlors*—Sixty colonial chairs, stuffed divan, three large upholstered chairs,

library table, stand lamp, upright piano, drapes for windows. Also full equipment in china and silver to serve 100 from adjoining kitchenette.

*Delta Alpha Class Parlor*—Thirty bent-wood chairs, study table, divan, three upholstered rocking chairs.

*Department of Music*—The equipment of this department of the church's activities is ample and complete. Through the generous bequest of Charles and Alice Clark there was made possible the beautiful music room, rightfully named, in memory of these givers, the Clark Music Room. This room, used as the studio of the minister of music, as the rehearsal room of the three choirs of the church, and as the social center of this large group of singers, is a pleasing chamber with gable roof and rich woodwork in truss and beamed ceiling. A large Gothic-head window gives dignity and a touch of the ecclesiastical. The room is furnished with comfortable oaken chairs finished to match the woodwork, a fine grand piano, and cabinets at either end of the room for the choir vestments. There is a separate vesting room and

lavatory for women opening off the music room, while at the other end of the room are similar accommodations for the male singers. A large storage closet for music, with built-in files, completes this equipment. The organ, a superb instrument, built by the Skinner Organ Company, was made possible through the generosity of the widow and children of the late George Clifton Bryant, and in honor of him is known as the George Clifton Bryant Memorial Organ. It cost approximately $40,000. It is placed in three chambers, the pipes and chests of the pedal division being in the north chamber of the chancel, while the great, swell, solo and choir organs are in the south chamber. The echo organ, large enough to be considered in fact an antiphonal organ, is located in a chamber to the north of the rear balcony, with two shuttered openings controlled from the console; the larger for antiphonal purposes, and the smaller for far-away echo effects. There is even a small stair opening on the rear balcony, and giving access to the echo chamber, by which singers or a quartet may be placed there for effect and this con-

trolled by the shutters like the organ. The instrument has four manuals and pedals with a fifth manual playable from the fourth keyboard. There are 4366 pipes, 25 chimes, 61 bars for the harp. On the console, located at the south of the chancel, there are 77 stop-knobs controlling the 61 registers. There are 73 sets of pipes in these registers and a total of 66 pistons, adjustable at the console in any groupings desired, controlling the stop-knobs visibly so that it is unnecessary to pull these separately by hand; 37 couplers permit the manuals and pedals to be hooked together in almost any desired combination, at either unison, sub or super pitch. The specifications for this instrument may be secured from the Skinner Organ Company, Boston, Massachusetts.

### Cost of Equipment

Since this book is written to furnish the information that many churches require, especially those which are contemplating new structures with larger programs, or which are planning the extension of their present programs with consequent additions

to equipment, detailed information is included which is not easily obtained elsewhere. One of the most difficult items upon which to get definite data for the purpose of planning expenditures is the approximate cost of such equipment as that used in this church. The equipment which has been described represents a minimum rather than a maximum for such a program. The experience of this church in buying may be helpful to many others. Necessity compelled the closest attention to costs, since successive demands elsewhere cut repeatedly the original allowance for equipment. However, this resulted in economies which doubtless, with freer funds, would never have been practised. It meant more careful buying, ways and means of economizing without sacrificing value or service, and the development of ingenuity in planning. In short, the equipment herein described represents far more accurately the possible expenditures of most churches than any architect's estimate, and, allowing for the difference in localities, may be safely followed as an approximate cost.

*Educational Equipment*

| | | | |
|---|---|---|---|
| Chairs, graduated in size for age groups | $5,269.00 | | |
| Tables, round, folding, class-room work (21) | 420.00 | | |
| Screens, oak frame, celotex, hyloplate board (17) | 255.00 | | |
| Pianos, 2 baby, 2 uprights, 1 grand | 1,565.00 | | |
| Rugs, 1 12x19, 1 12x20, 2 10x12, rose taupe | 480.00 | | |
| Superintendent's desks, 5, | 200.00 | Total | $8,189.00 |

*Recreational Equipment*

| | | |
|---|---|---|
| Toilets and showers, boys' and girls', slate divisions | $10,000.00 | $10,000.00 |
| Protecting nets, Brewer Hall | 150.00 | |
| Basket-ball equipment, baskets, standards | 150.00 | 300.00 |
| Motion-picture equipment (aside from booth) | | |
| 2 rebuilt or used motiographs (3,000 ft. mag.) | 800.00 | |
| Screen, best Dupont silvered | 200.00 | |
| 16-reel cabinet | 25.00 | |
| 1 rewinder | 3.50 | |
| Flood and spot light | 47.50 | 1,076.00 |

## *EQUIPMENT*

| | | |
|---|---|---|
| Stage equipment: | | |
| Foots, red, white, blue; | | |
| Borders, red, white, blue.. | 555.00 | |
| 2 dimmers ..... | 465.00 | |
| Proscenium curtain, valence, tracks, etc. | | |
| Rear curtain, track, hanging ..... | 1,700.00 | 2,720.00 |
| | | $14,096.00 |

*Social Equipment*

| | |
|---|---|
| Kitchen: Ranges, 3 hot-top, 1 open top; hood over ranges, ventilating bake-ovens, 2, gas; Bain-Marie and warming closets; battery 2 10-gallon coffee urns; 1 20-gallon hot-water tank; 1 porcelain-lined refrigerator, water cooler and server ..... | 3,000.00 |
| 1 power potato peeler, 1 power potato ricer, 1 vegetable and pot sink, 1 ice-cream truck, refrigerator, 2 work tables, zinc covered; 1 cabinet work-table, zinc covered; cooking utensils.. | 1,400.00 |
| Pantry equipment: | |
| 1 electric dish-washing machine, trays; 1 glassware sink; China, glass, silver, linen ..... | 3,515.46 |
| Total equipment costs, as listed.. | $22,011.46 |

# VII

# ADMINISTRATION

# VII

## ADMINISTRATION

THE administration of such an institution as has been described, covering as it does an infinite amount of detail, a number of employed workers and a program which is ever developing and changing, is no easy matter. It calls for administrative ability of no small degree. The development of an organization to carry on these multitudinous activities is itself a task of scarcely less magnitude than that of building such a church. To carry on these two tasks simultaneously is a burden few ministers would be willing to undertake. That this has been done successfully here is due to the unusual loyalty and sacrificial service of a group of lay leaders and to the splendid *esprit de corps* and loyalty of the working staff of the church.

The average layman, accustomed to the

ordinary parish church with pastor, secretary, deaconess and sexton, finds it difficult to understand the necessity for such a staff as a Seven-Day Church calls for. Perhaps a description of the evolution of such a staff may be helpful to such laymen and to pastors facing such an impending development.

### Development of Staff

Let us recognize in the very beginning that in fact all the functions of a church staff, however extensive it may be, or however small, grow naturally out of the functions of service already recognized in the smaller church. The enlargement of the size of any church and of its program naturally results in making it impossible for one man, or two or even three, to carry all this increased responsibility. Ordinarily it is the minister who feels this first.

The first extensions of this ministerial responsibility come in those directions in which the minister feels the need of assistance. First aid, in his case, may mean relieving him of the clerical details of the church by providing him with a secretary—either

a personal amanuensis, who will take his dictation, type his letters and sermons, answer his telephone, or a church secretary, whose primary function is to take over the clerical details in connection with the church, its records and management, so affording the burdened minister time for more vital work. The relief, in other cases, may come in the parish work—in the form of a visitor or deaconess, who will share, or largely assume, the responsibility for the visitation of the members, the follow-up of absentees, the ministry to the sick and shut-ins and sorrowing, the responsibility for the welfare and relief work of the church. Many of our schools to-day are preparing workers for this field, but an almost universal mistake is their limitation of such training to some specific phase, rather than the providing of the generally trained worker the average church must have.

The coming of the era of religious education, with its new technical requirements, brought another type of worker—either man or woman—the Director of Religious Education. The average layman, however

keen his interest in religious education, has not the time to give to the definitely technical problems of this field, which so largely take the time of the director. The ideal division of responsibilities between the paid and unpaid worker here is the appointing of the administrative duties to the layman, while the trained director assumes those responsibilities calling for his trained experience and judgment, the curriculum, the training and supervision of teachers, the testing of results, the improvement of the teaching and the technical direction of the school. Like the secretarial worker, the director must usually be able to do more than merely function as an educational expert. If there is a calling in the church to-day which calls for hard common sense, for judgment and wisdom in dealing with individuals, and for appreciation of the remainder of the church's program, it is this. Quite frequently the direction of the work with young people, their recreations, their social and religious life and activities, together with the supervision, if not actual leading, of their clubs and troops and socie-

ties, must fall to the lot of the Director of Religious Education. If he has had some ministerial experience, either in the pastorate before his training or during his training in theological school for the ministry, that will greatly help. He becomes assistant pastor, or associate, and may share the responsibility for the visitation of the parish, or even, if gifted, the pulpit ministry itself. Frequently friction has resulted from the inability of the pastor to work successfully with the director, because the former cannot think of any one but himself in the limelight; or from the director, because he has been utterly unable to see matters in the light of the minister, whose responsibility for the entire direction of the work of the church cannot be gainsaid.

With the further enlargement of the program must come the separate Director of Work with Young People, or even the Director of Work with Boys, and likewise the Director of Work with Girls, and even in some cases a Director of Work with Men. As the scope of the religious educational work broadens and a higher technical skill

is demanded from the teachers, the responsibilities of the Director of Religious Education must increase, until in the large, finely equipped, well organized school these duties are amply able to require all his time.

In the parish, with increasing size, comes the need for additional visitors, perhaps a Church School visitor, to follow up absentees and new prospects, to assist in the carrying on of the work of the home and cradle-roll departments. At times this visitor becomes the collector or financial secretary of the church, securing new subscriptions, collecting those in arrears, and keeping the accounts of the church. This latter task is a development of the duties of the unpaid church treasurer, who, in the larger church, must be relieved of the bookkeeping, as it becomes too taxing for voluntary service. The final development of this office end of the church's work is the executive secretary—of the Y. M. C. A. type—administrator as well as secretary and financier. The finances of such a church as Wesley run into a considerable sum of money. The securing of the annual pledges

is a responsibility too great to expect voluntary service to carry. The actual detail of administration compels such a staff worker to relieve the ministers for their specific religious tasks and functions. So the parish visitor grows into the full-fledged pastor, whose responsibilities are entirely pastoral and distinguished from those of the preacher. With the size and constant use of such a building as Wesley's, additional sexton care must be secured, and, where the kitchens, kitchenettes, pantries, etc., are so continuously in use, there is necessary a housekeeper whose responsibility is the care and accountability for these portions of the church equipment.

It was in this natural manner that the present staff of ten full-time and three part-time workers, in addition to the minister, came about in Wesley.

For years a most efficient deaconess and social worker has been in the employ of this church. With a keen practical sense of the necessity for wise helpfulness rather than undiscriminating charity, this worker has closely related her work to the organized

agencies of relief, welfare, philanthropy and service in the community. She is a prominent member of the local Social Workers' Club. With a rare sympathy for the girl working for a small wage, she has gathered about her from time to time through the years groups of these girls for whom she has made a home, either extensively, as in Trinity Hall, with its more than sixty girls, or as at present in a large apartment where a smaller number live with her and are enabled to obtain housing and food for a comparatively small sum. This worker is always in the closest touch with the courts and their officials, the prisons, reformatories, homes and similar institutions, and is constantly helping the aged, the penniless, the wayward and fallen, the sick and friendless, the person in the clutches of the law. This ministry, so effectively rendered, calls for only the most nominal administration from the minister in charge—counsel from time to time, and the reference of cases falling into this department to this worker's care. Out of this social ministry has grown the Wesley Good Will Society, with its storeroom and

workroom for the repair, cleansing and sale at reasonable prices to the poor of used garments, furniture and furnishings. This responsibility calls for oversight and management from a standing committee of the church. Of this feature of the plan there will be something said later.

Under the pastorate of Dr. J. E. Wagner, then pastor of Trinity Church, Worcester, now at Mt. Lebanon, Pittsburgh, Pa., a church office was opened, a church secretary secured, and in addition a complete multigraphing outfit installed, and an office girl to operate it. There was no room in the old-fashioned church vestry for such an office, but this was provided for by a corner which was separated from the rest of the vestry by inexpensive partitions, while the ladies' parlor became the pastor's study. This was the first distinct step toward modern church administration. The Sunday calendars and a small four-page paper were printed on the printing multigraph, this form of reproducing admitting it to the mails as second-class matter. The advent of the Methodist Centenary, with its available

funds for a more strategic city ministry, at once opened two larger avenues of service before the two churches as yet unmerged. To Trinity Church it brought a part-time Director of Choir and Young People's Work, a young theological student of rare gifts and personality. Within a comparatively brief time this worker had abundantly justified his cost in gathering a group of more than 200 young people, many from outside the church, and most of whom were in the choir. In Grace Church, the other congregation, Centenary funds made possible the employment of two workers—a superintendent for the Laurel Street Mission, an interesting social center in a small polyglot community including more than twenty different nationalities, and also a worker with boys. The merging of the two churches for a period gave the new institution two pastors, preparing naturally the way for the larger ministry of to-day. With a building used as a parish house, the social center just referred to, and the building used for church purposes, two sextons became necessary.

A change of workers at the social center

brought a worker trained for religious educational work, as well as for the work of the center, and so introduced this additional phase of the growing program, tho the church was still hampered and handicapped by the utterly out-of-date equipment then in use. The resignation of the assistant pastor in charge of the work with young people brought two new workers into the field. The first was a highly trained young clergyman, a master in dramatics and pageantry, and with a very adequate training in religious education. He came to the church as an associate pastor, sharing partly the preaching ministry, assuming the responsibility for the direction of the young people's work and also sharing the pastoral responsibilities of the chief minister. The second worker was the director of music and organist, who was to develop a real ministry of music. Chosen for his achievements and promise, he came to the church definitely as a member of the staff rather than as a part-time worker. He was in full charge of the entire music of the church, and was expected to develop its full program as a church activity. A change in

church secretaries brought a young woman with deaconess training and experience to assist in the visitation work of the church as well as to direct its church office. Another change—in the girl operating the multigraph—opened the way for a capable young woman who had found herself in an occupation which led nowhere, and who eagerly accepted this church position. In three years it gave her a training which opened to her a lucrative opening as a church secretary, and a new vista of life. Her going opened the way for another of our church girls as office secretary. She is now receiving the training to qualify her in turn for a church secretaryship.

These details of the history of the Wesley staff are given to point out some of the fundamental principles of the administration of this big enterprise. It is not a fixed and static thing in the minds of those who are responsible for the direction of the activities of this Seven-Day Church, for in such a church both the problem and the folks themselves are continually changing. Each year is unlike the one preceding it or the

one following it. The purpose continually held in view is to keep the organization fluid, so that the changing personalities which direct it may be unhampered by insistence upon any hallowed and long-established methods, but may have the fullest freedom to realize their own initiative in the responsibilities given them.

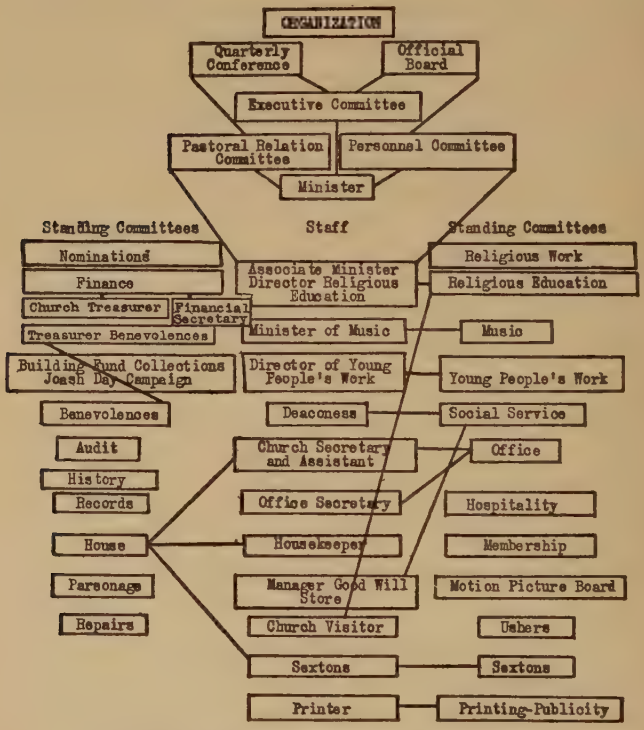
### Organization of the Church

Wesley Church is a part of the Methodist Episcopal denomination and necessarily follows its general plan of organization, with, however, some striking differences.

The governing administrative body is the Quarterly Conference, the link between the denominational organization and the parish. This body includes the trustees (nine), who are responsible for the property owned by the church; the stewards and leaders, some sixty, together with a few local preachers, and the executive heads of the work with men, with women, with young people, the missionary societies and the work of religious education.

The Official Board is practically the same

body, meeting monthly to direct the business of the church. To these two bodies every




ORGANIZATION OF WESLEY CHURCH

staff worker, including the ministers and deaconesses, are responsible.

However, it is the great Standing Com-

mittees of these two bodies which are responsible for and which actually carry on the entire program and work of the church. These may be divided into Personnel, Finance and Records, and Departmental Committees. The Committee on Pastoral Relation and Pulpit Supply is responsible for the clergy personnel of the Church Staff. That of Personnel proper for all other workers employed, and this committee is made up of the chairmen of those committees responsible for the direction of work under staff employees: Music, Religious Education, Young People's Work, Sextons, Social Service and Office. The matters of finance, property and records are responsibilities of the standing committees on Finance, Benevolences, Collection of Building Fund Accounts, Audit, Parsonage and Repairs. Two committees have to do with parish responsibilities—the Membership Committee and the Hospitality or Welcome Committee. The directly administrative committees are: The Executive Committee (a committee of counsel and judgment), Religious Education, Religious Work, So-

cial Service (with its subcommittees on Welfare and Relief, Good Will Store), Young People's Work and Motion Pictures. The diagram on page 220 will give some idea as to the relating of these various committees.

### Church Staff and Responsibilities

As Wesley is staffed at the present, we have a Minister, Associate Minister (who is also the Director of Religious Education), Assistant and Church Secretary (a licensed deaconess); Director of Music and Organist, who is known also as Minister of Music; Director of Young People's Work, a graduate in religious education, and assistant in this field; Deaconess, Office Secretary, Housekeeper, Good-Will Storekeeper, Sextons (two) on full time, and, as part-time workers, Visitor, Printer and Financial Secretary.

The Chief Minister is responsible for the administration of the church, the direction and supervision of the members of the staff and of their activities; the pastoral visitation of the parish and prospects, and the greater part of the preaching. Wherever it

is possible to delegate responsibility, this is done, and detail is carried as largely as possible by the office and staff workers, leaving the major problems of policy, general promotion and the correlating of the departments of work to this administrative head. As the preaching responsibility is shared with the Associate Minister, so the pastoral responsibility is likewise shared with the Assistant, the Deaconess, the Visitor, and the Associate Pastor, so far as he has time for this service. To a much larger degree than in most churches of this size, the Chief Minister assumes the burden of pastoral visitation, tho necessarily his calls are chiefly upon the sick, the sorrowing, the aged and the new members and prospects. He believes in an intimate personal relation with his people so far as this is possible, and those in special need are given the utmost attention and care. The editing of the church paper is reserved for him as well, because of his long experience in this field, and also as the most direct and personal means of promotion next to the pulpit. This enables him to use that medium to the fullest possibility in fur-

thering the entire work of the church. The general outside publicity of the church is in his hands.

The major responsibility of the Associate Minister is that for the religious educational program of the church. He is responsible also for one of the Sunday morning services and two of the Sunday evenings of the month. The program of dramatics and pageantry is under his care. He shares responsibility for the mid-week prayer service and also for the pastoral work and part of the editing of the weekly *Herald.*

The Assistant Pastor and Church Secretary is responsible for the regular parish visitation, section by section; for the follow-up of church prospects, the visitation of the new members, sick, sorrowing; the direction of the church office and care of church records, the supervision of the Junior Department of the Church School, and the training and preparation of children for church membership.

The Director of Young People's Work is responsible for the direction and supervision of all recreational activities among the

young people of the church—hikes, outings, contests, swims, gym classes, basket-ball and baseball teams, supervision and management of the church gym, locker-rooms and showers. He superintends the High School Department of the Church School, assists in the supervision of teaching in this and other departments, is responsible for the two Epworth Leagues and their activities, Sunday evening social hours, vocational guidance, clubs, troops, and organized young people's activities, together with their pastoral care. He is also charged with the management of the motion-picture showings, under the direction of the Motion-Picture Board.

The Director of Church Music is responsible for all the music of the church and church school, the selection, training and direction of the three choirs, the church choir, high school girls' choir and junior choir. In addition he is responsible for the music of the mid-week service, the monthly organ recitals and the standards of music throughout the church program.

The Deaconess is responsible for the deaconess ministry to the sick, the suffering, the

sorrowing, the unfortunate, the fallen, the aged and the shut-ins. She is also responsible for the social-service program, with its service to the shut-ins and aged, the poor (including the Welfare Fund) the direction of the Good Will Society and of the employment bureau. She also has joint responsibility for pastoral work.

The Office Secretary is responsible for the details of the office, the telephones, filing, mailing, typing, proofreading of *The Wesley Herald,* desk, information, management of the Wesley Book Store.

The Housekeeper, who is employed by the Ladies' Aid Society, is responsible for the care, the cleaning and use of the pantry, kitchen and serving-room and their equipment.

The Storekeeper is responsible for the management and supervision of the Good Will Store, its displays, stock, sales.

The Visitor is responsible for the follow-up of the absentees from the church school and church, the visitation of the aged, sick, sorrowing and prospects for church membership.

The Sextons are responsible for the care and cleaning of the buildings, their heating, lighting, locking up and minor repairs.

The Financial Secretary is responsible for the accounting of the church, the receiving of all moneys, and their disbursement.

The Printer is a part-time worker and is responsible for the make-up, presswork and all printing of the church.

To adequately staff the program as now carried on would require in addition to present workers a full-time, capable pastor devoting his whole time to the visitation ministry of the church, and an executive secretary who would assume the responsibility for raising and collecting both the building fund and the budget and carry a large part of the administrative detail of the work of the church, so relieving the chief minister.

### Determining the Program

The actual administration of the church's multitudinous activities begins with the determining of the program for the year. The program year in Wesley is from September to September. During the vacation months

the ministers and workers of the church are formulating their plans and programs for the coming year. The first staff conference in September brings these tentative plans to the consideration of the workers who must be largely responsible for their carrying out. Frequently this conference discovers conflicts of authority and program between departments, and eliminates these, so that the program may be a harmonious whole.

When the definite items of the proposed program and at least the general methods of procedure have been determined, the next step is to call into conference the larger staff of the church, the Church Council, which is made up of the heads of the large working organizations of the church—the general superintendent of the Church School, the presidents of the Ladies' Aid Society and the Men's Union, the presidents of the two young people's societies, the scout master and scout mistress of the Boy and Girl Scouts, the leaders of the Boy Rangers and the Girl Reserves, the chairmen of the departmental committees, Religious Education, Music, Religious Work, Membership,

Social Service, Young People's Work, Motion Pictures, Good Will, Hospitality, House and Executive. This council reviews the suggested program of the staff, changing features, suggesting modifications and bringing at last the program to a definitely commended form presented to the Official Board for approval. The plan as presented is in skeleton form, without explanatory detail. At the same time the standing committees of the church have made their recommendations to the Finance Committee concerning their financial estimates for their departmental work, stating a maximum and minimum figure, and after due digestion and careful study the Budget Program of the year is presented with the Program of Activities. The finally approved program is published and distributed through the church membership. It is this program, to which the church is now definitely committed, which is to be administered.

### Staff Conferences

Each Tuesday morning the employed staff meet in the offices for the weekly Staff Con-

ference. This is opened by a brief devotional period, which is conducted by each staff member in turn. The conference is attended not only by the ministers, deaconesses, secretaries and directors, but also by the sextons, printer, and housekeeper. This conference hour has done more to create a real *esprit de corps* among our workers, and to weld them together into a harmonious, friendly working unit, than any other thing. The order of business in such conferences is as follows:

Devotions—Scripture, comments, if any, prayer.

Matters for consideration: items calling for attention or correction; conflicts between departments and department programs, or new problems arising. Each worker in turn brings up any problems or suggestions from his field or department.

Discussion of these problems and reference to proper parties or committees.

The sick of the week, with check on attention to the sick reported in previous weeks, and any recoveries to be cancelled.

Prospects for membership; names, addresses, data usually gathered on Sunday from visitors.

Assignment of prospects for visitation.

Check on the program of the week past, criticisms and corrections.

Program for coming week or weeks; consideration from standpoint of publicity, organization (if properly perfected or not); unfinished plans.

Special committee meetings to be called; date and rooms.
Individual and group conferences, between different workers, on mutual problems.
Preparation of copy for weekly paper and calendar.

It is through this Staff Conference that the minister keeps in touch with the work of the staff workers and departments and has opportunity for criticism, correction and suggestions.

In setting up the program of the year, conferences are held between the minister and the departmental standing committees, together with the paid and unpaid workers who must be responsible for organizing and carrying through the program under this particular committee's oversight. These conferences save much waste of time later, and define and secure the adequate organization to put through what has been planned.

Committees and workers are expected to make definite reports monthly of their work to the Official Board, that the governing body of the church may know what they are doing. In addition, the church paper is largely used to convey to the larger circle of

the membership facts of interest concerning these workers and the use they are making of their time. This is necessary in view of the general lack of information on the part of the average church member regarding the work of his church and the consequent inability to realize the necessity for so large a staff.

The annual reports of these workers and societies and committees, made to the Fourth Quarterly Conference, is in fact the working history of the church year, and is carefully typed and filed for reference.

Perhaps a word regarding the ideals of administration might not be amiss. The outstanding ideal is unquestionably individual responsibility with individual credit for success. After the program has been outlined in detail and decided upon, each staff worker or unpaid head of any church organization is given the largest possible individual freedom of initiative. The detail is to be determined by the individual worker, with full responsibility for failure or success, and with full credit for either. This secures the highest degree of personal initiative upon

the part of these workers, with the knowledge that their success will be duly credited to themselves and not appropriated by another. The staff is a family together, and suggestions from the humblest member are received with as much attention as from the head. All this makes for harmony and satisfaction.

Another ideal is that of the development of our own workers from among our membership. Mention has been made of the training of one young woman for the work of a church secretary. In this way a girl who could not afford the expense of a costly training course in secretarial work was afforded the opportunity to obtain such training in the actual working of a great church office, and was so helped to a lucrative position, and, still more important, was lifted out of a rut where it seemed she was fated to remain for life. In a similar manner a high-school boy has been trained as a pressman, and the same boy, with another, is now in training as a motion-picture operator. It is hoped that with the possibil-

ity of a larger budget it may be possible to bring into our work each year at least two graduate students as religious internes, one in religious education, the other in church administration and parish visitation. No one can measure the value to the embryo religious educational director or graduate theological student of a year's experience in the actual work of a Seven-Day Church and its various activities. Only the practical experience obtained by the graduate medical student serving as interne in some hospital can be compared with this.

The ideal prized most by the chief minister of this church is that of due and adequate credit to every worker for the work splendidly done. The minister who so loses his sense of proportion that he is jealous of any other of his workers and unwilling that credit should go to any one but himself has advertised his own swiftly approaching eclipse. No man is strong enough, wise enough, skilful enough to be the master at everything. The successful administrator is the one who is willing to learn from anybody,

even the humblest, and who is big enough to be above jealousy in all its mean and petty forms. Upon these ideals the administration of this church has been built up.

# VIII

# IS IT A CHURCH?

# VIII

## IS IT A CHURCH?

PERHAPS the reader, if he belong to that great and splendid group within the Church of Christ which grows increasingly dissatisfied with the institutionalizing of religion and the seeming overshadowing of Spirit by the Machine, may be inclined to ask of the Seven-Day Institution, with all its myriad activities—"Is it a church?" One of the keenest religious editors in America, after visiting such a church, wrote a sarcastic description of what he called "The Church of St. Vitus." The article was clever, but its very cleverness missed some of the most significant facts in the very institution which he was describing.

Our age is preeminently the age of the machine, even in the Church of the Living God. The practical genius which has revolutionized industry by its substitution of machin-

ery for hand labor, and which has equally revolutionized business by its introduction of mechanical assistance and its organization upon a colossal scale, has invaded the church as well. The highly organized institutional church and our modern organized forms of service in the average church are the results of this tendency.

The church of yesterday, of our grandfather's day, was a temple, a shrine. That of to-day is an institution, a "plant," an organization, with a "program" as a blueprint of operations, with a staff for the carrying on of the activities outlined, and with a goal which is nothing but a production capacity, an objective demanding unusual administrative ability and calling for financial expenditures of such magnitude as to require expert business management to secure and to disburse.

All this is amazing and confounding to the minister trained in the older traditions of the profession, to whom preaching is distinctly the chief function of the ministry, with even pastoral responsibility a remote second. For such men all this modern maze

of administration, this extra ministerial responsibility, is looked upon and resented as the prostitution of ministry as a calling to base and fleeting ends. For such men our modern driving necessities of programs, committees, staffs, boards, and the dizzying whirl of meetings, conferences, campaigns and addresses seem to argue the utter abandonment of those long, leisurely hours of study which seem so necessary for the ministry they would render. Many a minister, finding these additional responsibilities distasteful and his own intellectual life starved and beggared by the growing administrative duties of his parish, has struck out against institutionalism as tending to make of him what he scornfully calls a "religious engineer," a spiritual mechanician, whose chief function is to keep the machinery properly lubricated and running at top speed. Many a theological professor, whose own ministerial experience lies half a century behind him in another era, and who never has known first-hand the problems of the modern church on a big scale, sharply criticises those men in our various denom-

inations who have pioneered successfully the institutional church, and who have created and operated its complex machinery. In fact, so strong is tradition, and so entrenched is the older conception of the ministry, that the minister known for his success in institutionalism, or even known for his ability as an administrator, is accorded—in the minds of his brethren—an inferior place as to his ministry in comparison with his more scholarly and leisurely brothers who follow the traditional routine. In popular religious fiction the head of the institutional church is always pictured as a shallow turner of wheels, with a knack for machinery, a genius for organization, the happy faculty of impressing others with his greatness and yet concealing his shortcomings, while his work itself is presented as the fussy fidgeting of unrest which exhausts its energies in mere activity.

What is the truth? Is institutionalism merely a sporadic fad which is for the passing moment, or may its organization, its administration be so spiritualized that it serves

in a larger way than the classic ministry of tradition? Can it be made the instrument of spiritual good for the community?

The classic theory of the church, in its relation to its task, is built about two ideas, two figures—the Priest and the Prophet. The priestly idea represents the prevailing conception of the work of the Christian Church prior to the Reformation, an idea which still lingers as a somewhat belated survival in certain quarters. The Church of the Priest was a sanctuary, a shrine, a temple. It was there God dwelt, either in invisible Presence, as in the Holy of Holies, or in the Sacramental Presence on the High Altar. Men sought out God at the church. There was no responsibility upon the Priest to take God to the community. Men must find Him at the church. The community must come to God. Worship centered in the altar and its mysterious sacrifice. The purpose and task of the church was to perform this miracle of grace and atonement, with other miracles of grace, such as baptism, confirmation, marriage and extreme unction. These miracles must be performed by the right

man, a God's Man, hence the Priest. The business of the church was the responsibility of the Priest, and it was supremely miraculous, supernatural, through the special, vested powers of the priesthood.

The Reformation, with its bold break with priestcraft, set up a new figure; new and yet old, for the Prophet is as old as the Priest in the history of the church. The churches of the Reformation were neither shrines nor sanctuaries. They were primarily meeting-houses and schools. The Prophet also was God's Man, but his task was different from that of the Priest. He was God's spokesman and interpreter and teacher, not His wonder-worker. His task was primarily to teach the people the Word and the Will of God. The Bible took the place of the Presence on the altar. Preaching took the place of sacramentarianism. The Prophet was supremely the Preacher. His chief duty was to search the Scriptures, that he might be skilled in detecting the precise shading of truth. He must be skilled in doctrine and dialectic, for he must be the expounder and defender of faith. Pastor he was, but that was secondary,

and even as such he visited primarily as the examiner and teacher rather than as the shepherd. About this institution of the Reformation was built a strongly linked life. The strength of this union was chiefly doctrinal and partisan. Men were Unitarians, Baptists, Presbyterians, chiefly because of their beliefs. Other sects built as strongly upon their peculiar and exclusive spiritual possessions—the Methodists upon religious experience, the Friends upon their mysticism.

However, a new leaven was at work in the church. The new spirit of service was beginning to manifest itself; at first, in the form of missions, with a strongly doctrinal cast. Later the needs of the slave, then of the freedman, the alien and immigrant, the mountaineer and frontiersman, claimed attention. As the interest of the community passed from the old, harsh doctrinal forms of religion, creed-loyalty and partisanship began to weaken and die. With the developing social life of our American communities the old barriers between groups of religionists and churches were thrown down, and

men and women moved readily from one to the other as convenience and acquaintance prompted, with little consciousness of doctrinal differences. The lodge, the club, the theater, the movie, the dance-hall, innumerable other social agencies came in to divide the interest which had been so jealously centered in an earlier day in the church. With the overcrowding and speeding up of life and industry, new needs began to appear, challenging ministry from the church. In the great city communities the old-fashioned neighborhoods disappeared with the transiency of city life. Multitudes in every modern city live lonely lives, famished for friendship and understanding and sympathy.

Under the impact of these varied forces, the church in the city has begun to take on new forms which it owes uniquely to this new pressure upon it. At times it takes the form of the exclusive private chapel. It preserves its old, traditional type by segregating a group wealthy enough to afford the pulpiteer whose name and eloquence become the hall-mark of its own exclusiveness and

uniqueness. Such groups care little about social ministries to themselves. They have little need for the pastoral care the poor need so greatly. They have their own separate social life apart from the church—in their clubs, their sports, their business and social circles. They engage as a group in certain desultory charities, but any personal ministry, either through themselves or through the minister who leads them, is practically unknown. That is a matter for assistants and vicars and deaconesses and the like.

Another product of the forces of this new day is the church left over, like a stranded hulk, from the older days of greatness and power. Its building proclaims its past greatness, which is mocked by the empty and battered pews and dingy walls of the present. It is handicapped by its tradition of wealth and exclusiveness. Those who have moved into the tenements of the former mansions of its original members know it only as a supercilious aristocrat with scanty welcome for the poor. Now, in the days when in humbled pride it would unfeignedly minister to them, they will have naught to do with it.

It is still offering its neighborhood, so strikingly changed, its old, familiar stock-in-trade—the sermon, the sanctuary, the prayer-meeting; but long ago these have lost their power with the newcomers to whom they are offered. The tragedy of such churches is their gradual decline, their impoverishment, their change into missions and their final death.

But these very forces which have wrought destruction and peril are potent to make for life and power, rightly directed. To-day is adding a new figure, and yet the oldest Christian figure, to the traditional Priest and Prophet—the Servant. One thinks of the marvelous Servant chapters in Isaiah, and also of that revealing thing which our Lord said concerning His own personal conception of ministry in the eleventh chapter of Matthew. These ideals the modern Seven-Day Church is seeking to realize in all its activities, its societies, its clubs, its programs. This is ministry of the service type upon a new magnitude and fitted to the immediate needs of the hour. It is this keynote of Christian Service which is the clue to our

answer to the question whether this is a church or not. It is the Master's own method of taking the Gospel to the people rather than expecting them to come to the shrine, the sanctuary or the temple. This is a ministry of the highways and the byways. The tragedy of the church is that so many folk have come to feel its coldness, its aloofness, its pride and selfishness, until they must be convinced of its sympathy and interest in them before they will enter it. There are literally thousands who need the church, and who hunger for it, but who fail to find in its conventional forms the reality they are seeking. It is notably to these very folk the Seven-Day Church is carrying its ministry.

The peril of machinery is not in its use, but in its abuse. All these organizations and activities of such a church as this must grow out of definite human needs, and when they cease to serve these needs they must be cleared away to make room for others which can. The Ladies' Aid, from being a quilting party and first-aid-to-an-empty-treasury, becomes a great districted sisterhood of Christian women, whose ministry of friendship

and enlistment in service is the answer of institutionalism to the loneliness and friendlessness of modern city life. The Men's Club, with its purely social functions, is the same answer in a man's way to the same need on the part of husbands and fathers. Thousands of men who work hard at tasks of drudgery and dirt never know what it is to make a human contact with another man outside the mill or shop. They eat, sleep, toil, and that is life for them. Humble, conscious of their deficiencies in the way of education, of knowledge of social amenities, they are shy, afraid, and do not know how to make an ordinary human approach to a stranger in his dress-up clothes. The bulk of our working classes who are outside the church belong to this very group, and their aloofness from the church is as much this self-conscious fear of meeting others as it is actually hostility to religion. Such folk are the seed-ground for bitterness and suspicion and hostility in such a society as ours, and whatever makes for a human fellowship with others of different walks of life is one of the most distinct contributions which can be made to the stability

of society and to the cure of its most malignant hates.

But what of the man behind this all, the minister who must guide and direct and control this vast mechanism? How does such a church look to the man within its wheels, from the standpoint of Christian ministry? Is it some blind, senseless machine grinding him into bloody pulp, sucking the blood from his veins, shackling him to its treadmill? Is it possible for any man, whatever his natural endowments, to be truly the minister of God in such a situation? Will he not become merely a religious engineer, an institutional mechanician?

Have you ever driven a twin six? Felt its magnificent superabundance of power? Taken the grades however steep they may be with the confident assurance of a power under control which will not falter or balk at your greatest demands? The thrill of that powerful machine under your hands becomes literally a part of you, and you are conscious that your feeble powers have been magnified and multiplied a thousandfold to accomplish that which you could never

achieve unaided, alone. This is the answer from the man behind the machine, or within its wheels. These great, organized, modern churches can be wielded by the same mighty, loving purpose of ministry in Christ's name which inspires all ministry. Their mechanism can be filled with the unselfish passion of the Servant, and their manifold powers used to serve men as our traditional ministries never have served them. With such power in our hands it is possible to lay hold upon the great city community and to grapple with its needs in a new and conquering way. Such ministries are staying the city's drift away from God, are staggering and confounding the enemies of our Lord and winning their hundreds of thousands yearly. Best of all, they are building that Christian society for which the present day waits more than all else. If this is not ministry in Christ's name, what is it?

But you ask "What about the Preacher? And his study? What opportunity is there for the Prophet to find time to think, to pray, to meditate, to study, to write? Does this not make for a shallow, superficial ministry,

which can easily become simply intellectual suicide?"

No man knows better the danger of these very things than the one who is responsible for the direction and administration of one of these great modern churches. Their demands are overwhelming. Their duties innumerable. Their pressure of responsibility never ceases. But men who live in the midst of such responsibilities and who face such demands learn the use of time. Every spare moment must be redeemed—and is—by the successful minister. Mere leisure for easy-going study is often mistaken for actual preparation, and many a man whose demands upon his time compel the most rigid husbanding of time accomplishes more in an intellectual way, because of the pressure, than many another man with more time and fewer demands. It is significant that both the book bills and the evident knowledge of the outstanding books of the hour testify that the ministers of such churches as these are at least keeping step with their less driven brethren.

Beyond these matters just mentioned

there is yet another, the human equation in this difficult business of sermon making. Between a dry-as-dust scholasticism, or an intellectualism which makes, as the old Scotch woman put it, a "meenister eencompreehensible on Sunday and eenveesible all the rest of the week," and living messages, simple as our Master's and searching to the heart's core, usually the Servant has the advantage over both the Prophet and the Priest. He lives in contact with life and he serves life. Behind the message of such a man there is ever, for his hearers, the mysterious personal element of friendship, of understanding, of personal association, which speaks with a power his mind will never know and an eloquence his lips can never frame. No oil of study, nor erudition in learning, or even eloquence of speech can ever take the place of these things mentioned with those to whom we preach. Let us remember that the greatest Preacher Who ever lived found His sermons in the thick of life, and as He stooped to serve that life in all its myriad needs. The hour is past for the part-time minister, the man who is content to spend only a tiny por-

tion of his time in actual service. The church of the future will be a mighty instrument of God, to be used, with all its organization and its activities, in the service of mankind. When it is so used—and it is being so used in numbers of such churches to-day—the question with which we began this chapter will be answered.

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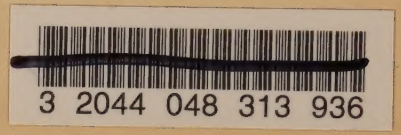
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